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Evangelical Christendom.

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MONTHLY NOTES.

BEFORE our next issue the "Diamond Jubilee" of her Gracious Majesty will have taken place, and we are desirous on behalf of the members and friends of the Evangelical Alliance to join heartily and with that measure of thankfulness to Almighty God which becomes all who recognise that in His hands are the hearts of kings and rulers, and are sensible of the blessings which arise from the acts and example of good rulers over the peoples so largely committed to their charge. The exact value of such pageants as this month of June will witness it is not possible to gauge. So much attends "sight-seeing," which is purely artificial or superficial; the "hurrahs" and the "hurrays" of a crowd, all history shows to have been but poor indications of that silent power which so oft has alternately made and marred the prospects of Crowns and Princes, of Nations and of peoples, that we are thankful to be able to rest our mede of praise and thanksgiving to God on this occasion not upon these ephemeral testimonies of popular feeling, but upon the more solid ground of educated observation of the benefits which have been conferred upon this nation directly and indirectly through her Majesty's tenure of the executive headship of this great and favoured nation.

The points of view from which the changes of this last sixty years may be regarded are many. These points of view may be political, ecclesiastica', social, religious, philanthropic, commercial, scientific, or otherwise, and from all a scene is presented to us of exceptional activity, great impulses, vast changes, and advanced knowledge (especially in those physical laws which govern the material universe)—a veritable "stirring amidst the dry bones," which, if not in all directions quite of the character contemplated by the great prophet who used the simile, is no inapt imitation thereof. It is, however, to us as

an Alliance formed for spiritual purposes, and only for such as are mundane so far as attendant thereon, that a special point of view is presented. What have the last sixty years witnessed towards that unity of Believers, that religious and political freedom, that counter-action to the spread of Romish and Papal error (ever so closely connected with a nation's freedom and welfare), which, now a little over half a century ago, this Alliance was formed respectively to foster and to check?

The answers to such enquiries in detail would carry us far beyond the limits of a note. Apparent successes would have to be weighed against temporary reverses, real progress distinguished from counterfeit, the measure of influence brought to bear by the Crown and State, separated from that which has been furnished by the action of individuals, societies, and the people generally. But, looking at the period of her Majesty's accession, when a clergyman of the Church of England dared hardly recognise a Nonconformist minister in the street, when Presbyterians, Wesleyans, Independents, and Baptists sometimes fought their battles over their respective forms of Church government on which they differed, at the expense of the life and doctrine upon which they agreed—we may fairly say that the progress towards a true unity amongst believers has been great and solid. Many Presbyterian bodies have coalesced, as have some of the Wesleyan communities; a sort of confederate union of the Free Churches has recently been established; union has been "in the air," the pulpits of the principal Nonconformist bodies have become interchangeable, and the "great gulf" between the clergyman and the minister in a measure bridged over by the interchange of courtesies between many of the leaders on both sides, as also by the practical working side by side on the governing bodies of such associations as the Bible and Tract Societies and our own Alliance.

Nor has the example of her Gracious Majesty been without an important influence in this direction. Her steady repudiation of ecclesiastical narrowness, illustrated, amongst other acts, by her open recognition of and attendance upon the Presbyterian ministry of the Church of Scotland, her personal friendship and publicly expressed thankfulness for the ministrations of one of the foremost of her ministers (the late Dr. McLeod), are instances which occur to us, at the moment, of a course of conduct which has been as broad and catholic as that of her Ministers has been occasionally narrow and prejudiced. In homely, but still respectful language, we may say her Majesty has been, in this respect, oft a head and shoulders taller than them all. As we write, the following little extract from the Court Intelligence of a few days back reminds us that, as it has been so it still is: "Mr. and Mrs. Hemans, from Jamaica, West Indies, working at Lake Tanganyika, Central Africa, as missionaries of the London Missionary Society, had the honour of being received by the Queen yesterday morning at Buckingham Palace."

Such recognitions of the value of ministerial services, outside the Anglican Church, by one who is alike the earthly Head of that Church and of the State, are ever a wholesome counterpoise to a mere narrow ecclesiasticism, and will have more influence on the great question of Christian unity—"that healing of our divisions," to use the language of the special prayer which we

see has been framed on the subject for use on the occasion of this Jubilee—than many plans, both great and small, pretentious or unpretentious, in ecclesiastical directions. Were we to proceed with the consideration of the second and third of our enquiries, very much more space than that at our disposal would be required, but cursorily we may, perhaps, within the compass of a "note" recall the progress which has been made towards religious and political liberty in Spain and Italy, and even Turkey, as in no little degree the off-spring of the efforts of her Majesty's Governments; and although the subject of Romish and Papal revival is one which presents a more chequered and dubious aspect, so far as this country is concerned, we may still, we believe, on the balance of gain and loss over Christendom generally, raise the voice of thanksgiving to Him Who works not as we work, and Whose thoughts are higher than ours "as the heavens are above the earth," and say, notwithstanding some increased activity and increase of Rome's power in this country, the gain on the whole has been great, and such as to furnish new strength and encouragement for the future.

LONG LIVE THE QUEEN!

We have been favoured with the following ode written by a member of the Alliance, whose book of poems, "A Sunset Idyll," was lately noticed in our columns:—

ODE TO OUR GRACIOUS SOVEREIGN LADY QUEEN VICTORIA.

This, from a loyal mother in our land,
Tribute to our great Mother England's Queen,
Victoria, gracious Sovereign, who has been
Our fountain-head of Virtue and of Truth;
And ever loved for womanly sweet ways.
She shines in glorious splendour, from her youth
Till radiant sunset of her life. A grand,
Brilliant, historic figure for all days.

Enshrined in small, but strong, enduring frame,
A heart of gold; a firm and iron will;
A voice sweet toned and musical, and still
Rings out soft melody in mellowed age.
Her life's book bears no blot on title page.
A lofty soul, a mind of perfect grace,
Whose words of wisdom blend and interlace
With kindly actions, true and noble deeds;
Whose sympathy in all her people's needs
Endears her to her children rich and poor.
Kind eyes grown dim with labours of the State,
And frequent tears at sorrow's sacred gate.

Crowned with true motherhood; a tender wife;
Sweet memories crowd her battle-field of life,
Whereon her hero was so early slain;
Yet nobly has she struggled to endure,
And in her people's love found joy again.

Spare her to us, Oh Lord, for many years,
And then with England's grateful love and tears,
Tenderly, gently bear her o'er death's flood
To join her dear ones 'neath Thy Throne, Oh God.

MARY M. PAINZ.

At the annual meeting of the British & Foreign Bible Society, the Earl of Harrowby, the President, mentioned a striking incident connected with the Coronation of the Queen, sixty years ago, and his Lordship said: "In Westminster Abbey, with all the estates of the realm surrounding that youthful form, just after the Archbishop of Canterbury had gone through the august ceremony, and had placed the crown on the Queen's head, he moved to the Lord's Table, and, taking therefrom a book of the Holy Scriptures, placed it in the young Queen's hands; and what were the words that he used on that occasion? They are words, I think, that may well be quoted at any great meeting connected with the British & Foreign Bible Society. 'Our Gracious Queen,' said he, 'we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the Royal Law; these are the living oracles of God. Blessed is he that readeth and they that hear the words of this Book, that keep and do the things contained in it. For these are the words of Eternal Life, able to make you wise and happy in this world; nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus, to Whom be glory for ever.'"

In connexion with the recent sittings of the Congregational Union, a public meeting was held in the City Temple for the purpose of celebrating the Queen's Diamond Year and giving thanks to God for the progress of religious liberty during her Majesty's reign. *The Independent & Non-conformist* speaks of this gathering as a remarkable demonstration; but we have only space here to give a sentence or two from the address of the Rev. Dr. Joseph Parker. After referring to the impossibility of Congregationalism being disloyal to a Queen whose personal virtues eclipse her official splendour, he added: "The Queen has done us good and not evil all the days of her reign; what wonder, therefore, that we always remember her in our festivals, always include her in our prayers, and always join with enthusiasm and gratitude in the loyal cry of the united nation, 'God save the Queen!' One thing perhaps above all others she has done. Beyond all doubt she has made it hard for anyone fitly to succeed her on the British throne. That throne has now to be approached through an avenue girt by fire. For fifty years the throne of Great Britain has been consecrated to purity, to simplicity, to beneficence; any offence against which would be resented by a sensitive nation as an act of sacrilege and blasphemy. It may be true that 'uneasy lies the head that wears a crown,' but sevenfold uneasier would his head lie who attempted to profane that spotless throne through any, even a remote and cunningly calculated suggestion of licentiousness, or gambling, or party. The moral standard of the throne has been fixed, and woe to him, though the King's own blood, who would even in centuries to come negatively attempt to tamper with its righteousness or sully its spotless purity. From the girl Queen of 1837 to the widowed Empress of 1897, there stretches one golden line of love and tenderness, and what

wonder therefore if with tears, and joy, and pride, we take up the strain of a grateful nation and cry, 'God save the Queen.' "

The recent visit of the Archbishop of York to St. Petersburg and Moscow, accompanied by Mr. Birkbeck, the companion of Lord Halifax in his visit to the Pope on the subject of re-union, is not an event to be passed over altogether without notice. The Archbishop's pronouncements in favour of the principles of sacerdotalism and of doctrines which are more generally associated with the "advanced" parties in the Church of England, have been of late years a good deal to the front; and the high office which he holds, taken with his acknowledged gifts as an administrator and a reputation for boldness in initiation, makes his footsteps in the direction of ecclesiastical union worthy of attentive observation. Whether this visit has had anything in its nature of a mission such as Lord Halifax, as a self-authorised representative of the Church of England, thought fit to take to Rome, we do not know. It certainly has a little of that appearance; but, on the other hand, this distinguished Prelate has probably too accurate an appreciation of his position as an officer of a Church, of which the Crown is the earthly Head, to indulge in negotiations of a kind which might compromise it. We hope, at least, that information, and not compromising action, has been the object of his Grace's quest, and that his enquiries may have extended to the condition of the Stundists and other Nonconformists, who have for some years been so bitterly persecuted under the fanatical zeal of M. Pobiedonostzeff and the Holy Synod. We trust that the influence of the Archbishop and his companion has been used in favour of that toleration of difference in religious opinion to which even State Churches now-a-days recognise themselves to be so much indebted.

We ought not to pass without notice the meetings for the deepening of the spiritual life held at St. James's Hall, London, last April. The testimony of Dr. Pierson regarding them is impartial and valuable, as he tells us he "never had the privilege of attending a single Keswick gathering," and "was in doubt as to some of its tendencies." His conclusion, after being present at nearly every meeting, was that "the teaching was indubitably scriptural and spiritual," and that "the only perfection taught was the perfection of the believer's Saviour." Bishop Barry's opening address was quite on Evangelical Alliance lines. He said: "This is a time, unhappily, of many wretched religious divisions, in which those who should be one in the service of the one Lord are separated from one another, sometimes almost antagonistic to one another. And yet, after all, is there not an underlying unity in spite of all those divisions? My brethren, I know but one source of that unity, and that is in drawing near to the one common Saviour, the Lord Jesus Christ, and through Him having the rest in God, which even our sins, frailties, and divisions here cannot possibly trouble or take away." The various speakers exemplified unity in diversity, and each one was singularly adapted to the work he was called upon to discharge. Dr. Handley Moule left behind him a hallowed fragrance; Prebendary Webb-Peploe gave fresh proofs of his unrivalled acquaintance with the Word of God; the Rev. E. H. Hopkins was clear and incisive; The Rev. C. A. Fox unfolded much precious truth; and there was a wondrous charm about the utterances of the Rev. G. H. C. Macgregor: acutely logical, yet highly experimental, he led his audience along till he came to the passage in Acts iv. 31—"And when they had prayed,

the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." We cannot but think that such gatherings will lead to more careful searching of the Divine Word, more fervent prayer, and closer unity among believers.

As we compare the Missionary Meetings which multiply and abound in the memorable month of May 1897 with those of thirty or forty years ago, we are struck by the rarity of human eloquence. There is no Stowell or McNeile now to rouse the emotions of the hearers to burning-heat. And yet the meetings are more thronged than ever. Indeed, there is cause for thankfulness that the human element is so largely kept out of sight. The support of the missionary, and other great causes, does not depend on the flood-tide of popular excitement: it is the settled and yet growing conviction of the best and noblest part of the Church of Christ. Subscribers to these Societies do not come together to hear an impassioned harangue, but to see and to encourage the men and the women who have (some of them, at least) "hazarded their lives for the name of our Lord Jesus Christ." At the meetings of the Church Missionary Society, for instance, there were men like Bishop Williams (of New Zealand) and Bishop Tugwell (of Africa), the Rev. J. C. Hoare (of China) and the Rev. H. D. Williamson (of Bengal). The fine character of the native Bishop Oluwole made a deep impression, while the self-denying fervour of Canon Taylor Smith entirely carried the meeting with him. But one speaker has been oftener heard and seen than any other: we refer to Mrs. Bishop, the unwearied traveller. All her great abilities she has consecrated to the service of Christ. Probably no woman has ever before been so intimately acquainted with the manners and customs of so many nations and tribes, no other has surveyed such varied portions of the surface of the globe. But what has most deeply impressed her? Not scenery, nor science, nor politics, but the wants and woes of the inhabitants of the earth, specially of its women. With clear earnest voice she calls on English men and English women to lay aside their luxury and self-pleasing, and come to the help of the Lord against the mighty.

One of the best speeches made at the May Meetings this year was that of the Bishop of Newcastle, at the Annual Meeting of the British & Foreign Bible Society. His lordship graphically pointed out the difficulties under which missionaries labour, when they have to translate the Bible into the tongue of a savage nation. How are the words of Romans v. 1 to be rendered? "Being justified by faith, we have peace with God through our Lord Jesus Christ." The savage has no idea what faith is, or peace, or justification. The missionary must not only create the words, but the very thoughts. But when once this has been brought about, how mighty and how blessed the change which has passed over the once savage tribe. Another acceptable speaker was Canon Edmonds, who sketched the history of the Society for the last sixty years with inimitable skill and beauty.

The Protestant cause has been distinguished by a variety of meetings, and among them that of the National Protestant Church Union was characterised by much enthusiasm and steadfastness of purpose. The regrettable letter of the two Archbishops to the Pope furnished matter for very serious reflection. There is cause for great thankfulness in the courageous and uncompromising

tone adopted by the leaders of the Evangelical party. The speech of the Bishop of Sodor & Man was a masterly review of the events of the two last years, as they bear on our controversy with the Pope, and the attitude of the Ritualistic party. Prebendary Webb-Peploe proved conclusively that the statements of the two Archbishops did not represent correctly the Protestant character of the doctrines of the Church of England. Dr. Flecker powerfully advocated and expounded the all-sufficiency of our Lord's high-priesthood, as striking at the root of all sacerdotal assumptions. It is, indeed, the great doctrine which unites all true believers, whatever the outward organisation they belong to. And we must sympathise heartily with resistance to false doctrine, when it appears to threaten the purity of any form of the visible Church.

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, May 1897.

AN anarchist and atheist, Sebastian Faure, has been delivering a series of anti-clerical lectures in the south of France, in Normandy, in the neighbourhood of Paris, and in various centres of industry. At Marseilles, his lectures provoked the vigorous and intelligent opposition of Pastors Houter and Ed. Monod. At Certe and Montpellier, he contended against all forms of the Christian religion, and especially the existence of God, announcing his subject under the blasphemous title—"The Crimes of God." The theatre at Certe was crowded, and the speaker was listened to with great attention. Pastor Midard courageously defended the cause of God and Christianity, and, although there was some opposition in the audience, his defence of the Gospel met with applause. At Montpellier, Sebastian Faure delivered his lecture in a large hall, which was thronged, many being unable to obtain admission. On a second occasion, Protestants were invited to publicly discuss the great questions the lecturer had previously dealt with. This was done amid considerable opposition. Later in the evening, Pastor Blane, from the Independent Church, ably defended the Christian faith on scientific as well as Biblical grounds. He was congratulated before leaving the hall by many of the students present, and his congregation on the following Sunday was, in consequence, much larger than usual. Such occasions are not without importance, and we are happy to know that the Word of God has so many able and earnest defenders.

The numerous Evangelical Societies in France are about to hold their annual assemblies. We intend to refer specially to them in our next letter. In the meantime we are glad to report that the two most important ones—viz., the Foreign Missions' Society, and the Central Society of Evangelisation in France, in spite of large increasing expenses, have closed the financial year without any deficiency. We sincerely hope that the McAll Mission will experience the same blessing.

A Protestant Society, established only a few years, and devoted to the material and moral benefit of waif-children, is doing good service. It aims at providing for these destitute little ones a healthy country life, with a distinctly religious education. At a suitable age they are put to work in the fields and thus prepared for a useful and honest career. These children are received from two years old and upwards and sent to the department of the Aredèche, where they are boarded in respectable families at a very small expense. At six years of age they become useful helps to the peasant families who take care of them, until they are grown up.

The fourth National Conference of the Y.W.C.A. took place last month, in Easter week, at Le Creuzot, and was a great success. The Conference Hall was decorated for the occasion, and about sixty delegates were present from different

branches in France, and also representatives from Alsace, Switzerland, Italy, England, and the United States. The numerous objects the Association seeks to promote were brought before the assemblies, which extended over three days. Pastor Th. Monod took an active part in the meetings.

Our Reformed Church has just lost one of its most faithful ministers in the person of M. Monod, of Algiers. Still young—in his forty-seventh year—he had been suffering for the last three years from an attack of paralysis; but his weakness did not check his zeal. He died at St. Deux du Sig, near Algiers, on Easter Sunday, after having preached to his family and a few Protestants. Until the last he preserved an active interest in his paper, the *Courrier du Dimanche*, and in the orphanage of Dely-Ibrahim. He was the son of the well-known Pastor Horace Monod, the nephew of Adolphe Monod, and has been President of the Consistory of Algiers.

GERMANY.

(From our own Correspondent.)

BERLIN, May 19, 1897.

DURING the Easter week two religious conferences have taken place, in which the friends of evangelical Christian fellowship met. At Cassel it was an old conference, which has already become an institution. The subject chosen led deeper into the hopes of Christ's Church. The Lord's return was the topic, treated in a clear Biblical way by Pastor Stockmayer, of Hauptweil, Mr. Marcus Hauser, the well-known Zurich evangelist, and other Christians of rich experience. In Hamburg the position was somewhat different. A conference of that kind had never taken place before. Hamburg is surrounded by countries of a strongly Lutheran type, where these tendencies are looked at with suspicion from the Church. It is true that in Schleswig-Holstein a strong organisation of that kind exists, but also there the increase of evangelists and their success is rather rousing opposition from the side of the pastors. It was, therefore, greatly feared that the conference would be the scene of unpleasant divisions, but with God's help all difficulties were overcome, and the conference proved a real blessing. We feel convinced that this blessing will remain for Hamburg, as it was clear that the Spirit of God ruled in the assembly. The conference meetings were held in the large hall of the Y.M.C.A. at Hamburg. The president of the Association, Mr. Köhn, made all the preparations with great wisdom. A number of eminent men had been invited to deliver the chief addresses. Pastor Paul spoke on assurance; Mr. Hobbing on the reasons for the wonderful success of the Christian Endeavour movement; Pastor Jungelaussen, from Breklur, on the methods of evangelisation used by the Apostle Paul; and Mr. Dietrich, from Stuttgart, on the development of spiritual life. After each address sufficient time was left for discussion, and these hours were well utilised; also some Lutheran clergymen came and expressed their differing opinions, but they did it in a spirit of friendliness. If on the first day the unity was more intentional (but even that is a blessing if Christians have the earnest wish to maintain the unity), on the second day the unity was really the work of the Spirit. At the evening meetings, Lieut.-Colonel von Knobelsdorff, General von Viebahn, and others spoke.

General Superintendent Dryander has now removed his residence to Plön, to give religious instruction to the two eldest princes. Measures have been taken that his different offices are provisionally occupied for one year. Every four weeks he will come to Berlin for a few days to settle the most urgent things.

General Superintendent Baur, at Coblenz, who meant to resign his office on account of bad health on July 1, died on Easter Monday. William Baur was well known by his writings all over Germany. His former position in the Free St. Auscher Chapel at Hamburg, and as Court Chaplain at Berlin, had secured him many friends. He was a large-hearted Evangelical man.

The conference held at Cassel, at the invitation of Messrs. Stöcker and Weber, at the end of last month, had, on the whole, a satisfactory course. Pastor Dammenn, the President of the West German branch of the Evangelical Alliance, delivered the opening sermon. This was done in order to show that the presence of those Christians who object to the union of religion and politics was also

desired. Mr. Stöcker gave an address on the present position of the Protestant Church. He showed with great talent the wants and defects. As this time only men were invited who stand on the ground of orthodox Christianity, there was, on the whole, a spirit of harmony; but how far any practical result will follow must be awaited.

Yesterday, at a religious conference at Potsdam, General Superintendent Dryander made a few excellent remarks on the inner spiritual life of the pastor, and the necessary condition for his work. He then expressed his opinion that a participation in the political and social strife of our days could only lead him away from his chief duties.

The political excitement has again grown strong during recent days. The Ultramontanes had already done what they could to bring forward their complaint, during the discussion of the Budget, of the Ministry for Public Worship. Now the Prussian Government has proposed a Bill to amend the law on associations. The chief clauses are that young men who are not of age are not to be allowed to take part in political meetings, and that the police can close political meetings when things are said which are dangerous to the existence of the State, or which endanger public peace. It is decidedly an effort to obtain from the Prussian House of Deputies the means to suppress Social Democracy. I am, however, afraid that the result would be doubtful. Besides, the clauses admit of so different an interpretation, that they may also be used against other things. The Bill has created a storm of indignation. The Liberals of all shades—including the National Liberals, the Ultramontanes, the Anti-Semites, Poles, Hanoverians—join in a strong opposition. Only the Conservatives, who hold that measures against Social Democracy are necessary, defended the Government, all the time saying that the Bill would require some amendments. It is not probable that the Bill will find a majority. As Christian men we must also desire the greatest possible liberty for meetings of all kinds.

SWITZERLAND.

(From our own Correspondent.)

BERNE, May 11, 1897.

On April 26 there was held at Neuchâtel the meeting of the Swiss Society for preventing the sale of immoral books and newspapers. The Central Committee of the Society has a great work to do. The Federal authorities have forbidden the sending of any such papers by the post, but there are still some men who try to introduce this poison into our country. Lists of such papers are published and sent to the directors of colleges in this country and abroad. The International Office of Geneva is in correspondence with the neighbouring countries in order to get all necessary information, and to have, if possible, the transgressors punished.

The annual meeting of the Missionary Society of the Canton of Neuchâtel was held at Neuchâtel on May 5. Fr. 72,642 had been given last year for the mission—fr. 13,500 more than the year before. The Rev. Piton (formerly in China), complained that in proportion more money was sent from Switzerland than men suitable for the missionary work to the mission-house at Bâle. Several missionaries of the French Cantons were present, and the Rev. Senft, from Pescue, expressed thanks for the great help that was given in our country to the Moravian mission. Considerable progress has been made in the mission-field.

At Berne, on May 10, a meeting was held to forward the Sunday-Closing movement. It is quite a shame that reviews of the firemen are held in this town during the public services. Moreover, numbers of young men go out of town during public worship in order to have military exercise. No good can come out of such desecration of the Lord's day.

On April 22, Mr. A. J. Arnold, General Secretary of the British Evangelical Alliance in London, held two meetings at Neuchâtel; we hope that the interest for the work of the Alliance will be advanced by these meetings. In the German part of our country there is very, very little interest on behalf of the Alliance, but we hope for a change in this situation.

At Geneva, on April 25, the annual meeting of the Free Church of this town was held at the Chapel de l' Oratoire; delegates of the Free Church of the Canton de Vaud, the Canton of Neuchâtel, and of the Free Church of France and of the Synode officieux of the French State Church were present. The members of this Church are very active, and there is much work to be done at Geneva. The Roman Catholic clergy try their utmost to prevent the missionary work among new comers.—A. F.

ITALY.

LUCCA, the paradise of priests, has recently been edified by a trial which has caused its worthy citizens to pause and reflect. Towards the end of last year a defamatory article appeared in a newspaper under the direction of the clerical party, called *L'Esare*, touching the well-known and highly respected Society, the *Croce Verde*. The details were calculated to injure the institution both morally and financially. The most flagrant details in this indictment, entitled "*La Croce Verde e le Piccole suore*," are as follows: "Both the one and the other undoubtedly are the authors of the scandalous lies which have been scattered broadcast among our poor people, both in the city and neighbouring country." Further statements were made of the type common to the aims of those who make them, and it was thought necessary to prosecute for defamation, and the case was brought before the Tribunal Penale. *La Croce Verde*, besides having for its advocates well known men in Lucca, had others who came spontaneously and offered their services from Leghorn, Florence, &c. *L'Esare*, on its side, had two lawyers of Lucca, one from Pisa, one from Milan, and Rome and other places were ready to afford further support. The whole affair was from the beginning doomed to end disastrously for the defamers. So evident was this, that the *Esare* showed the utmost eagerness to come to an accommodation. However, the manager was examined in court, and declared that he knew nothing about it. Then the so-called director was interrogated. He said he believed he saw the article in question, but did not pay any attention to it. As a matter of fact, the real director, the head of the clerical party in Lucca, kept behind the scenes. The advocate for the *Croce Verde* now insisted upon the writer of the objectionable article being named, whereupon the Canon Francesco Vannini was compelled to come forward and confess himself to be the anonymous writer of the libel.

The President of the tribunal, with some warmth, urged all parties to come to an agreement, and settle the matter in a conciliatory spirit. The Canon and the Director of the "*Esama*" then signed a document, in which they declared that the contents of the offending article were not according to facts—in short, were false. Both expressed their regret that the article had ever been written or published, and testified that the society of the "*Croce Verde*" (Red Cross Society) was worthy of confidence, and its associates and office bearers of all due respect. The delinquents were ordered to pay all the expenses of the trial, and also to publish in *L'Esama*, and also to publish, at their own expense, on the third page of the *Tribuna*, the above mentioned declaratory document (with the signature of the director appended)—as much of it, at least, as should be considered adequate and satisfactory by the parties concerned.

During the Holy Week, services were held in the Waldensian Church at Rome, by Signor Giampiccoli, each evening. The earnest preaching of a full and free salvation, and bringing it home to the individual hearer, was in eminent contrast to the functional performances of the Romish Communion. The three "conferences," held on consecutive Sabbath evenings, on "The Gospel and the social questions of the day," came home to many who were intelligent and serious. The speaker showed that the Gospel was not a theoretical scheme, but a practical basis for action, capable of producing results of the utmost moment: the fountain of true justice and true brotherhood—that justice and brotherhood which lie at the foundation of all social order, and which, without any violence in action, tends to ameliorate the condition of the human race.—K. F. D.

OPPRESSION AND INTOLERANCE IN MADAGASCAR.

CHARGES AGAINST MISSIONARIES.

On Saturday, Feb. 20, Mr. and Mrs. Peill, who for many years have resided just outside the ancient city of Ambohimanga, were suddenly summoned to appear before a French colonel, a French judge, and a Malagasy officer, who had that day come out from the capital. They were conducted to Ambohimanga by two soldiers armed with rifles, a third soldier remaining behind to search their house after they had gone. On reaching the city Mrs. Peill was first examined, then her husband; their servants also were examined. It was only by the questions put to them that they could understand why they had been arrested. These proved to be (1) that they had harboured a youth, the son of a rebel who had contrived to escape from confinement; (2) that they had provided this youth's father, the leader of the rebels, with guns, ammunition and two cannons; (3) that Mrs. Peill had accused the French of *stealing* the hospital; and (4) that Mr. Peill had said various disrespectful things concerning the French in his sermons. With one single exception, these charges were utterly groundless. Mrs. Peill, when examined, frankly acknowledged that she did use the strong language ascribed to her when speaking to a French officer, who was her guest at the time (just after the French had requisitioned the hospital), and in the freedom of social conversation; but she expressed herself quite willing to retract the word "stole," as it was used in the heat of a first surprise and unguardedly in the privacy of her own home. Then, as regards the lad referred to: when he was taken prisoner he was brought to Ambohimanga, and, at the request of the French lieutenant then in charge, Mrs. Peill went to see him. Subsequently hearing from the French officer at Ambohitrabiby, with whom, after conducting a service for French soldiers, she was taking luncheon, that he thought he should have to kill the lad as he could not spare two soldiers to guard him, Mrs. Peill pleaded for the boy's life—as what lady would not? The commandant promised nothing; but, as a matter of fact, the lad was not shot, and subsequently escaped. That is the only conceivable ground there was for charging Mr. and Mrs. Peill of harbouring the fugitive. The second charge is so utterly absurd that one wonders how it could ever have been seriously made. In examination, too, Mr. Peill had no difficulty in clearing his reputation respecting his pulpit utterances. None who knew the man could for a moment credit him with such folly. Indeed, no British missionary has more loyally accepted the new *régime* than he; and Mrs. Peill has been indefatigable in cultivating friendly relations with the French officers and soldiers, doing her utmost to benefit them, and also in teaching the Malagasy the French language. Their examination ended, Mr. and Mrs. Peill were allowed to return to their home; but, up to the date of the mails leaving, they knew not whether the charges were still entertained against them, or whether they were considered innocent.

The Rev. W. J. Edmonds occupies a station called Tsiafahy, which lies about ten miles to the south of Antananarivo. The native church, in a place called Tsaramanga, one of the Tsiafahy out-stations, was closed on Feb. 17 by command of the Lieut.-Colonel-in-Charge of the district, and a notice was affixed to the building that "on Tuesday, Feb. 16, 1897, a Protestant missionary made a public proclamation to the people in the church, from which it is clearly seen that he did not refer to religious matters, but to Government business. Because of that the Lieut.-Colonel, Chief of the Second Territory, issues a decree that the church shall be shut up until further notice." On receipt of this intelligence Mr. Edmonds was greatly surprised. He had held no meeting in the church at Tsaramanga since May 9, 1896, and he had never at any time held a public meeting in the village. On the day in question he passed Tsaramanga on his way to the capital, and as he was walking up the hill he thought he would turn aside to visit the school in that village. Before doing so, however, he asked an old woman, who was digging manioc, whether the teacher was teaching, and, on receiving a reply from her in the negative, turned back to the main road and walked on. He did not reach the doors of the church, and the time taken up in turning from the main road until he got back again was less than two minutes. Consequently the charge of holding a public

meeting in the village is absurd. He absolutely saw no one but the old woman referred to. Notwithstanding this he had been summoned to appear before the judicial tribunal in the capital, and, after examination, had been released on parole, with a distinct prohibition against leaving Antananarivo except on Sundays. Permission to go out to his station on Sunday was granted to him at his own earnest request. Up to the date of the mail's departure no formal charge had been made against Mr. Edmonds.

By a later mail received as we were going to press, we learn that the charge against Mr. Edmonds completely broke down, and that he was pronounced innocent. No further steps had been taken respecting Mr. and Mrs. Peill.—*From the "Chronicle of the London Missionary Society."*

In our April issue we called attention, in a somewhat lengthy extract from *The London Missionary Chronicle*, to the serious difficulties under which the operations of this Society are now being carried on in the Island. Miss Amy Brockway, of Ambositra, now supplies in the same monthly a few extracts (not hitherto published) from letters recently received from Madagascar. These show what the missionaries and their converts have to contend against. One missionary writes: "Our difficulties here are increasing. It will be a miracle if we succeed in keeping any adults or children after the frightful terrorism practised by the priests." A native Christian, writing about this, says: "Many of the Church members are led astray by the lies of the adherents of the Jesuits, who give out that all the Protestants will be shot; and many of the people are afraid, and so join the Catholics." A missionary's wife, writing of the same thing, says: "Really, as one thinks of the frightful way in which the Roman Catholic workers intimidate the people, it is a wonder that so many of our people remain firm. We are commonly spoken of as the enemies of France, and those who worship with us as rebels." In a village near the mission station of Ambositra, the people, professedly adherents of the Jesuits, occupied the L.M.S. chapel, and would not allow the missionary to preach. In reference to this, one of our Christians writes: "It is very, very sad to see the chapel taken possession of by the Jesuits, for only a portion of the congregation wished that it should become a Jesuit place of worship. But the Jesuits persuaded a few of the people to join their community, and then one Sunday a cross was erected on the building, and it was declared a Jesuit place of worship." Writing about another village chapel a missionary says: "I am sorry to say that the Roman Catholics fulfilled their threat and took possession of the church. I went over last Sunday morning and found the Roman Catholics there in force, and they would not allow me to speak at all. As soon as I stood up to open my mouth they started singing vociferously to drown my voice." A country evangelist writes: "The number of scholars in the school has greatly increased, because all the slave children, who have now been set free, are ordered by Government to come to school, and all now learn French." But even these children the Jesuits are trying to get hold of, saying that they are the cause of their being freed, and so they ought to attend the Jesuit schools. In these sore trials the people's only hope seems to be in the presence of their missionaries. "Do not be long," they write, "for we long to see your faces again. Come very, very quickly. We dream about you almost every night, because we are always thinking of you. None of us here, on the mission station, have gone over to the Jesuits." Rakato, the earnest evangelist at Ambositra, sends the following reasons for sending an account of the troubles from which he and all his fellow Christians are suffering: "The difficulties between the churches are increasing, and some have even become law-suits and been taken before the Sub-Resident, and my reasons for telling you this are: (1) That you may return to us quickly; (2) That you may pray more earnestly than ever for us native workers; (3) That you may pray for the Christians that they may stand firm in the faith, and that what is being done to hinder the Kingdom of the Lord Jesus may rather tend to its advancement."

JEWISH TESTIMONIES TO JESUS OF NAZARETH.

RABBI DR. MORRIS RAPHAEL, synagogue lecturer, joint translator of a new English version of the Scriptures with critical notes, says in one of his published lectures: "If you are desirous of knowing the opinion of a Jew, ay, of a teacher in Israel, respecting the proceedings against, and the condemnation of, the Master from Nazareth, I do not hesitate to tell you that I do not by any means feel bound to identify myself or my brethren in faith with those proceedings, or to uphold that condemnation. I, as a Jew, do say that it appears to me Jesus became the victim of fanaticism, combined with jealousy and lust of power in Jewish hierarchs, even as, in later days, Huss and Jerome of Prague, Latimer and Ridley, became the victims of fanaticism, combined with jealousy and lust of power in Christian hierarchs. And while I and the Jews of the present day protest against being identified with the zealots who were concerned in the proceedings against Jesus of Nazareth, we are far from reviling His character or deriding His precepts, which are, indeed, for the most part the precepts of Moses and the Prophets. No enlightened man can or will deny that the doctrines taught in His name have been the means of reclaiming the most important portion of the civilised world from gross idolatry, and of making the revealed word of God known to nations, of whose very existence the men who sentenced Him were probably ignorant."

In a volume of published discourses, Judge Noah (of the United States) says: "It has been said, and with some commendation on what has been called my liberality, that I did not term Jesus of Nazareth an impostor. I have never considered him such. The impostor generally aims at temporal power, attempts to subsidise the weak and rich believer, and draws around him followers of influence whom he can control. Jesus was free from fanaticism; His was a quiet, subdued, retiring faith; He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vainglorious. In the calm of the evening He sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in His mission; He courted no one, flattered no one; in His political denunciations He was pointed and severe, in His religion calm and subdued. These are not the characteristics of an impostor."

Rabbi Dr. Samuel Hirsch, in a work entitled "The Religious System of the Jews in its Relation to Heathenism, Christianity, and Absolute Philosophy," writes: "Judaism does not stand inimically towards Christianity, and never has done so. Judaism rather regards Christianity as its most beloved child, as a fair fruit over which it has to rejoice. Judaism has seen the birth, the growth, and the prosperity of the child, and she yet rejoices in the memory of that happy season."

Dr. Jost (Germany) says: "The fact cannot be denied that the wonderfully surprising progress which Christianity, born out of Judaism, made in less than a lifetime is an extraordinary event, rendered yet more wonderful by its subsequent progress, for it grew up a spiritual power which not only demolished idols, made of brass and hewn out of marble, but it also humbled the mighty of the earth, wresting the weapons out of their hands, tearing the crowns from their heads, and constraining them humbly to acknowledge the Divine will. Whoever shuts his eyes to such success can only be blinded by prejudice, and shows, whatever may be his patriotism, that he possesses but little acquaintance with history."

He speaks also of Jesus as "a deep, searching Spirit," and of His "spotless walk, unselfish love for mankind, humility, and simplicity."—*Extracts from "The Church of Scotland Home and Foreign Mission Record."*

Life and Immortality.—Leave out of sight the Divinity of Jesus, and darkness settles upon the soul for which He died. When the stroke of death comes, what shall support then, but faith in a Saviour absolutely Divine? He hath borne our griefs; He hath brought in everlasting righteousness—how? By an obedience availing for Himself, and leaving something over for sons and brothers less exceptionally meritorious? Nay, but for a simpler cause—because He is the Lamb of God, able to abolish death, and to bring life and immortality to light for all who believe.

Missionary Notes.

CHRISTIAN WORK AMONGST THE CANAL BOAT PEOPLE.—*The London City Mission Magazine* gives a splendid record of Christian work amongst this rough migratory class of the labouring population. Commenced in 1877, a missionary was specially appointed to the work. He being endowed with Christian tact and earnestness, a large amount of blessing has attended the enterprise. There are some 10,000 registered boats plying on the canals, with a population, in all, of about 40,000—men, women and children. Brentford is a busy centre for these Boat people. A large number cannot read; many use, at times, foul language, and some habitually give way to drink. The number of children on these floating-homes—the Canal Boats—reaches nearly 4,000. To do the best thing possible for the unrestrained bairns, a room was secured in which a Sunday School was held. The following extract from a letter received from one of the lads who attended the school, will show how the children's Divine Friend has honoured the work: "I was but a child when I attended your school, and now am a man twenty-two years of age. I look back with regret on my past life as wasted; but . . . I have now got a Bible-class in a Sabbath-school to point to the Lamb of God. . . . It would be useless for me to try to explain to you all the peace, joy, and happiness which I am now enjoying, in one, two, or three letters, so I must conclude with this passage: 'I drew them with the cords of a man, with bands of love.'" Last year a day-school was established at Brentford "without a Government grant, and a young female teacher engaged without a certificate." It was opened in March last by Miss Evelyn Bevan, and up to the present time 243 names have appeared on the register. The officials of the Canal at Brentford, and those who have been longest in touch with the Boat people, speak of the marked improvement in them of late years. No lives are too debased to be reformed by the faithful presentation of Jesus Christ.

INDIA.—*Ludhiana*.—In *Service for the King*, Dr. Edith M. Brown, A.W.W., makes an urgent appeal for help from the women and girls of England in female medical missions. She says: "There is a quiet but real service for the King going on in Ludhiana. The Medical School is a work which will help missionaries of all societies and denominations, and we do earnestly desire the sympathy of all Christians at home. The unspeakable sufferings of the women of India have many times been written about, and it is well known that if either their physical or spiritual needs are to be met, the help must come through the hands of women. Medical women all over India are doing something to alleviate the sufferings, and comfort the sad hearts of their native sisters. . . . Our object is not to produce independent medical women, but real fellow-labourers for missionaries now in the field. There are now twenty students in the Ludhiana School, which has been only two years in existence. The blessing of God has been on our work. In face of the terrible misery and degradation of thousands of India's women, fellow-subjects with us of our own Gracious Queen, we feel sure it is right to make a great effort to educate these girls as we are doing, that they may take part in medical mission work in the future. Will you pray for us? There are difficulties in our way, but we long that God may be glorified in all that is done in the School, and that while the students grow in medical knowledge they may also grow in grace and in the knowledge of our Lord and Saviour."

CHINA.—*Quangai Province*.—The following "good news" is taken from *The Christian & Missionary Alliance*: "Recent letters tell us that Drs. R. Glover and J. Fee have entered Nong Chau, one of the principal cities of Quangai Province, and the port to be soon declared open to foreigners. This is of great importance, as in this event, which is almost a certainty, Nong Chau will be the first open port west of Canton, and the first in the long-closed province. Already missionaries are at liberty, and go about in the city with perfect freedom. Other societies have also gone into this city recently, and are beginning missionary work without difficulty. Our missionaries have secured a house to do missionary work at once, and will very probably have made purchase of property which means permanent location of a

mission station in this important centre. As soon as the city is declared open, there will be better facilities for travel brought into effect. Nong Chau is considered a very important business and missionary centre for South Inland China." Quite recently the first two converts of Quangsai were baptised at Tun Tsun.

NEW ZEALAND.—This brief account of the ordination of Maori Christians will be read with much interest. It is sent by Bishop Williams, of Waiapu, and appears in *The Church Missionary Intelligencer*: "We had a grand day on Sunday, when three deacons, the Rev. Piripi Te Awarau, of Te Horo, the Rev. Hakarara Pahewa, of Te Kaha, and the Rev. Ahipene Rangi, of Nukutaurua, were admitted to Priests' Orders, and at the same time three students from the College here—Tiopira Paerata, Timoti Kiriwi, and Hare Maihi Ruarangi—were ordained deacons for work in the Diocese of Auckland. This was done, of course, at the request of the Primate. Archdeacon Clarke and two of the Maori clergy from the north had come to witness the ordination of the three new deacons. Five of the native clergy of this diocese were present also. The young men are all men of great promise, and we have good reason to hope that they will be effective instruments in the Master's hand for the extension of His kingdom among the Maori people. Three of the students are just setting out to-day to spend the greater portion of their vacation among the Urewera people, who are all followers of Te Kooti still, notwithstanding that Te Kooti is dead and gone. I hope they will be able to bring a good report when they return. Another party is going south to Wairarapa, and thence through Whanganui to Taranaki, in hopes of being able to make some impression on Te Whiti's people, who have hitherto been absolutely inaccessible."

SOUTH AFRICA (SALISBURY, MASHONALAND).—*Work & Workers in the Mission Field* alludes to the great difficulties that beset missionary labours in the present unsettled state of the country. "Our letters from Mashonaland show a state of things in that region difficult and depressing. The recent war, massacres by the natives and stern reprisals by the whites, the present suspicious and hostile attitude of the Mashona people, the ill-feeling arising out of the political situation, all combine to make the position of the missionary a painful one, and to bring his work for the time being almost to a standstill. To maintain that the insurgent native population has some rights, and that the powerful white minority has some responsibilities and duties to discharge, immediately brings upon the missionary the anger of the more headstrong settlers, and the old reproach of 'Exeter Hall hypocrisy.' On the other hand, to give unqualified support to the acting authorities would, in many cases, make the missionary, hitherto regarded by the natives in a friendly light, the object of a not unjust resentment and hatred. 'In spite of all . . . we go forth in the strength of God, believing in our work and its ultimate success.'"

AMONG THE LEPERS.—A correspondent of *The Chronicle of the London Missionary Society*, writes: "I should like to tell you of Mrs. Hockett's 'Lepers Settlement' at Iléna in Madagascar. The Settlement is about four miles away from Fianarantsona, and built in the heart of hills—I might say mountains. A most lovely place has been chosen, and as much as possible done in order to make life pleasant for these poor suffering ones. The cottages are made far more comfortable than are most native houses, and there is an extensive piece of ground used as garden, in which those who are not incapacitated by the dreadful ravages of disease take a lively interest. The Settlement consists of five cottages and a small chapel. The number of rooms in the cottages is twenty-one, and at present there are twenty-three lepers living in them, and a Malagasy caretaker and his wife have the charge of them. Leprosy has not attacked them all in the same way. Some of them are covered nearly all over with putrefying sores, but the more general form of the disease is that of gradual decaying away of the limbs. Many of the poor people have partly or altogether lost their feet. One poor girl's feet have decayed away from the ankles, and her hands from the wrists, yet she was quite cheerful, and hobbled about after us from cottage to cottage talking about the little chickens which they have at the Settlement. In the chapel a short service is held every morning, and there, too, those who are able to learn are taught to read the Bible. The walls of the building are made bright with Bible pictures and illuminated texts. The first of these latter

that I saw on entering was: "Andriamanitra no fitiavana"—"God is Love," and it does seem that where there is so much terrible suffering no effort should be left untried to make all know of that great love that alone can take away the bitterness from the pain and loneliness of these poor afflicted ones. Good food and the home shelter do much to alleviate, but also the Gospel is being constantly preached to them, and many have confessed "Faith in Christ" and been received as members of His Church."

SICILY.—How much need exists for mingled prayer and praise in relation to Protestant missions in Palermo is seen from these passages we cull from the Rev. A. Muston's letter, published in *A Voice from Italy*: "An encouraging fact is the steady increase of hearers at the services. This may be said of all our churches in Sicily. Not only are the congregations getting larger, but an ever-increasing interest in divine things is manifest. And yet never has the opposition been so strong as it is now, or the efforts made to withdraw our adherents and catechumens so persistent. The struggle is a bitter one, and all the more violent that it is not so much the Romish dogmas or faith their clergy are defending, as their gains from masses and indulgences, which are at a pretty low ebb. Where self-interest is in danger, all means taken to defend it seem right and proper in their eyes. Indeed, a Sicilian proverb says: 'If anyone takes your bread away from you, you may take away his life.' Let me tell you something about the proposed 'Prochet Bursary.' Its aim is to prepare Teacher-evangelists—that is, men who can be given the charge of churches in small centres or in country districts, capable of teaching a school, and at the same time ministering to their little flock. We have hitherto done the best we could in that direction, but as the Normal School at Torre Pellice no longer exists, the teachers now get their training in Government schools, without the Christian influence it is desirable they should have, and without any preparation for evangelistic work. By means of this bursary the teachers will go through a regular course in Florence, and get practical experience of mission work under the direction of such men as Signor Luzzi and others. It is most important to prepare workers of that kind."

MOROCCO.—We learn with satisfaction, from *The Monthly Record of the North African Missions*, of the departure of three recruits for mission service amongst the Mohammedans: Miss Isabella C. de la Camp, Mr. Harry Nott, and Mr. Herbert Ernest Jones. Each has received special training for the work—Miss Camp at Miss Stone's training home at Sidecup, Mr. Nott at Cliff College, Mr. Jones at Harley College; and, finally, Arabic has been studied at the Mission House at Barking. Casablanca will be the sphere of labour of Messrs. Jones and Nott, Miss Camp being located at Tetuan. May abundant blessing attend their labours in the service of the Lord!

ARABIAN MISSION, BUSRAH.—The Rev. S. M. Zwemer writes from this place: "We are deeply stirred at present by the news from neighbouring fields, and in our own, of a moving among the dead bones of Islam. Our present liberty of speech in Busrah is grand. Every morning in our dispensary we can openly allege, and prove from Scripture, that Mohammed is not a Saviour, but a sinful, needy creature of God, and that Christ alone is the living, sinless One, Who takes away the sins of the world. Once we break through the hard upper crust, I feel sure the soil will prove marvellously fertile here."—From "*The Record of the North African Mission*."

INDIA.—Gujrat.—"The Women's Association for Foreign Missions have received a most munificent offer from two ladies in Canada, who propose to build and equip a Hospital for Women at Gujrat, paying also for the site. The Committee feel deeply grateful for such a generous gift, and earnestly trust that it will be an incentive to the members of the Church at home to make every effort to increase their contributions to the 'Medical Fund.' In order to help our Indian sisters who are debarred from getting any medical relief unless where there are lady doctors, all should give a large share of their support to the 'Medical Fund,' and especially after the great encouragement given by this generous offer to provide the Hospital itself."—From "*The Church of Christ and Home & Foreign Mission Record*."

Evangelical Alliance.

ANNUAL CONVERSAZIONE.

TUESDAY, MAY 11.

THIS year the May Conversazione of the Evangelical Alliance was anticipated by the friends of the Alliance with special interest, as the meeting was to be held once more amid the pleasant surroundings of Regent's Park College. On the last two occasions the meeting was held at the House of Rest, owing to the serious illness of the President of the College, the Rev. R. H. Roberts. The new Principal (Rev. G. P. Gould), however, cordially consented to the Alliance again assembling at Regent's Park, where on so many former occasions the meeting has been held. Thus, amid the beauties of the early spring, which every tree and shrub were proclaiming in the glories of their bright bursting foliage in this delightful neighbourhood, a large number of ladies and gentlemen responded to the invitation. The weather was not quite so genial as it is sometimes in the month of May; nevertheless, the clear sunshine did its best to entice the well-wishers of the Alliance to brave the east wind and spend a short time in the beautiful grounds surrounding the College. The assembly was, perhaps, not quite as numerous as in some previous years; but it was a good meeting in every sense, and the speech and tone of the whole proceedings were of a deeply interesting and spiritual character. In the dining-hall, light refreshments were provided, and many were the pleasant greetings of old and new friends of the Alliance during the half-hour allotted to them. Several of the Students most kindly assisted in the offices of hospitality. At half-past four o'clock, the ringing of the College bell was the summons for the company to adjourn to the handsome library, where so often the cause of Christian liberty and union had been eloquently and successfully advocated. Many ministers and friends of all religious denominations were present, thus exemplifying the spiritual oneness of the Church of Jesus Christ.

In the absence of Lord Polwarth, the President of the Alliance, the chair was occupied by Lord Kinnaird, one of the Vice-Presidents, who, in his opening speech, alluded to the contrast the luxuriant grounds presented to the crowded and noisy thoroughfares of the great city where so many "May Meetings" are held.

After the singing of a hymn, prayer was offered by the Rev. Dr. Newman Hall, who, in a most devotional strain, thanked God that the prayer of Jesus Christ, that His followers might be one, was really answered.

Mr. A. J. ARNOLD, the General Secretary, gave a brief outline of the Annual Report. He pointed out that the general aim of cementing together the various branches of the Alliance had been carried forward by deputation visits and otherwise, and in this connexion he had only yesterday returned to England from the continent, where many interesting meetings had been held in Italy, Switzerland, and elsewhere. Last year was an eventful one in Alliance history. Its Jubilee celebration was attended by representatives from twenty-five or thirty nations, and by Christians from all parts of the world, and the remembrance of the meetings then held is still a source of joy to friends of the Alliance all over the globe. The proceedings of the Jubilee celebration are embodied in a volume recently published, and of which only a very few copies remain. In reference to the growth of the Alliance, the past year witnessed the adhesion of some four hundred new members in the British organisation. This is less than in some previous years, but a very considerable number notwithstanding. New branches have been established in various parts of the world, particularly in Canada, and in Hungary, where the Alliance sent a deputation to present congratulations to the Emperor-King in connexion with the Millennial Celebration of the Hungarian nation. And the Hungarian Protestants used the occasion to hold meetings, the result being the formation of a branch of the Alliance in Hungary. Another department of the Alliance work was the observance of the Universal Week of Prayer, which continues to grow in extent, and is observed in all parts of the world with increasing interest. The subject of religious liberty always occupies a large share of the attention of the Council. Armenia

necessarily has been conspicuous, and the Alliance had not only pleaded with the British and other Governments for their influence in favour of religious liberty, but had also sent large sums of money for the distressed and persecuted Armenians scattered throughout Turkey, Persia, and South Russia. In regard to the Stundists of Russia the difficulties were very great, and there was nothing very encouraging to report. But special efforts had recently been made to reach the Czar of Russia himself, and in connexion with this a correspondent of exalted rank wrote to the Alliance: "We must now follow these efforts on behalf of the Stundists on our knees. God loves to have our thoughts and effort, but He loves still more to hear our prayers and to answer them."

The Rev. F. STORER CLARK then moved a resolution re-appointing the Council, and suggesting that the report, a *résumé* of which had just been given, should be received, adopted, printed and circulated.

The Rev. Professor REDFORD seconded this motion without a speech, and it was unanimously agreed to.

The CHAIRMAN (Lord KINNAIRD), after a sympathetic reference to the absence of Lord Polwarth, referred to the signs of the times. There never was a time when sword and famine and pestilence had been so manifestly before the human mind. Hardly a day passes without some reference to it in the papers; and while we rejoice that the war cloud seems passing away, there are still present, in some parts of the globe, famine and pestilence which demand our prayers that they may be averted. But at the same time our practical aid is needed in those countries suffering from these things. We are thankful for what has been done; but surely it is not a thing to be proud of that at a time when, as the Chancellor of the Exchequer tells us, the British nation has reached a state of prosperity which is unparalleled, we have sent a sum of half a million of money to India. Some people think that a large sum, but it will be necessary for the British people to do far more for the suffering millions of India.

CHRISTIAN WORK IN TUNIS.

The Rev. C. F. W. FLAD said:—

My whole life has been connected with work in Africa. For the last eight years I have been working at Tunis; but as the son of a missionary, and myself born in Abyssinia, and as one who has passed through the whole of the tyranny of King Theodore, you can understand that I have been able during my short life to trace a good deal to the blessings of the Gospel and the fellowship of Christ Jesus. Tunis was once blessed with a flourishing Church. There it was that Tertullian roused up the worldly-minded Carthaginian congregation, and won many to Christ. Then came St. Augustine's wonderful testimony, which reaches down to the present day in its spirit and power. But the Mohammedan swept away that ancient Church, and we may thank God that it is owing to missionary enterprise in North Africa that the Gospel has been brought there again. Strange to say, it was through preaching Christ to the Jews that North Africa was again flooded with the sound of the Gospel. I will give you an idea of the services we have there on Sunday. I begin with the service for the English resident children at nine o'clock. Then, at ten, there is the English morning service. In the afternoon, there are the German brethren, who have no pastor, and, as I am a German by nationality, I was asked to act as their pastor. Then there are a number of Italian brethren gathered up by the Wesleyans in Sicily and the south of Italy, and they have no church, or pastor. There is a colporteur of the British & Foreign Bible Society, a convert from Roman Catholicism. This body asked me if I would come to them, and as I found them in a narrow room, I said,

"Why not come into my church?" So at five o'clock we have a service in Italian for these Italian Protestants. And in the evening at seven o'clock we have another service, in French. All these languages and all these services in a little church which does not hold more than about one hundred people! But oh, when the Gospel has been preached all these times a day how happy we are!

And we have had the happiness of getting brothers and sisters in Christ coming to join the North African mission. We live in true Christian fellowship. I shall not forget one day being a witness of the baptism of a convert from Mohammedanism—a man of good family. It was a true realisation of the principles of the Evangelical Alliance. It was a lovely scene, with the beautiful blue sky above us, and the calm sea beyond, and behind us Carthage, with all its old souvenirs, and the ruins of the old amphitheatre, behind where so many died as martyrs for their faith. There we were gathered together. There were, of course, several brethren and sisters, and among us was Dr. Leach, a missionary doctor, who has since been murdered.

We have there introduced the Week of Prayer. At first we had not the courage to introduce the entire Week of Prayer—we had two or three days. Some of our missionaries had the Thursday for prayer for the missions in Africa; then I claimed the Friday for the Jews; then some one else took the Monday, and next year we had not enough with the three days, we must have four days. And the following year we tried to get the French pastor to join in. But he said, when he

heard of it (he is an aged and very good man), that that sort of work was for young men like myself to carry out. I said: "Well, we will come to your church," and since then we have observed the full Week of Prayer. Just imagine those meetings in the Week of Prayer. I have heard prayers offered in six languages! There was an old Jew who had found Christ—he prayed in Hebrew; then there was a convert from Islam, a Moslem; then the English, French, German, and Italian—six languages, by people from different European nationalities. We need be very thankful for the invitation addressed to us with others all over the world by the Evangelical Alliance, and now we look forward each time to the Prayer-Week as a very happy week.

And we have noticed that the Week of Prayer is a means of bringing all friends closer together.

But now let me say a few words about Abyssinia. You know of the suffering of missionaries there years ago, and of the answers to prayers. If any of you have been attending prayer meetings and praying for the deliverance of missionaries, you have this day an answer to your prayers before you in the one allowed to speak to you. But I would tell you another remarkable thing about Abyssinia. God has in a wonderful way extended His protection and guidance for those European missions, for He has provided for the needs of this wonderful country—the only country which has resisted the invasion of Mohammedanism—the country of which General Gordon told us we ought to be greatly interested in. That country ought not to be neglected. The missionaries have been laid in chains—my own father was chained for a month with his left arm to his left foot and his

right arm to the right foot, thus suffering intense torture. But when the missionaries were thus chained up and kept back, God raised up a number of native missionaries, and they carried on the work. And up to this day we have a great number of native converts who help to carry on the work. King Menelik had some of them to his court, and said: "Tell me all about your work; I have heard of you." And one of the native missionaries stood up and told the king how their forefathers were converted to Christ through the preaching of the Gospel, and how they, their sons, go in their footsteps, and how they had come to ask permission of the king to carry on their work among the Abyssinian Jews. And after this enquiry the king said, "It seems to me that you are doing a good work; I will give you permission." And he issued a written permission under the Royal Seal. Then they had to stand another examination from the "Abuna," or high priest of Abyssinia. And he stood up and said: "It appears to me that these men are doing the very work which we ought to do. We have had the Abyssinian Jews since the days of Solomon and we have not converted them." And he gave them permission. We may be thankful that through these native missionaries the blessing of the Gospel has been extended over the whole Abyssinian Church. And my dear father, who for thirty years has not been allowed to go to Abyssinia, has been able to supply them with books. Oh, do pray for the Abyssinian missions! We have a prophecy—"The Moslem land shall stretch out her hands towards the Living God"; and at Zephaniah iii. v. 10, it says, "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

VISIT TO RUSSIA.

Dr. F. W. BAEDER next dealt with his experiences in Russia. He said:—

I am just hot from Russia, having only returned last night. Russia is yet virgin soil for the Gospel. Whatever may be said of the persecutions of Christians, yet there is a large, a wonderful opening in Russia—only not in the way as it is in England. You cannot have large meetings, except sometimes with special permission. I have had that permission—I had it in Riga, on the Baltic, where the civil authorities gave me permission to hold three public meetings—something extraordinary. And because this was allowed by the civil authorities, it was announced in the papers that I had large crowds of all classes—even the nobility, who eagerly listened to the simple story I had to tell. My subject was, on the first day, "Sin"; on the second day, "Law"; and, on the third day, "Grace." And I had full opportunity to launch out on these subjects.

Now Russia is not a country of one language or people. They are not all Russians in Russia. In the census of Russia they found that there were 140,000,000 people in the country, and these were divided into 128 languages. Thus a large field for international work for the Evangelical Alliance opens up there. I have been in Russia for twenty years—that is, going each year,—and for more than ten years the generous Government of Russia have opened to me all the prisons, and I have been permitted to sow the

precious seed of God's Word in the prisons of Siberia. This last year the Head of the Prisons' Department resigned his post. I saw him before he resigned, and got from him permission for two of my friends who live in Russia, and they carry on the work much more effectually than I could have done.

Now sowing the precious seed of God's word in virgin soil is not a vain thing; it brings forth much fruit; and though one does not see how it is done, it is like the man who cast seed in the ground, and then slept, and awoke, and it was night and day, and he arose up and the seed was grown he knew not how. Now of all the noble and gracious work that is done in Russia that by the British & Foreign Bible Society is the most beneficial. They scatter the Word of God over that vast community, and if you look into the Report of the Society you will find that about one-sixth part of all their publications go to Russia. That is a just proportion, for Russia is one-sixth part of the world. And in Russia the Word runs through the whole country without hindrance. Indeed, the Government encourage and help on the spread of God's Word throughout that vast empire. I was in the south of Russia, in the neighbourhood of the Stundists, and there at Old Mount Ararat there are fifty different nationalities, each one retaining their own language. What an enormous field there for the Gospel—a large, rich, generous

gospel; not a sectarian gospel, but an international and evangelical gospel. And you find acceptance of it even in Russia. In the Greek Church there is room for the Evangelical Alliance gospel, and even among the priests many receive the Gospel gladly. I rejoice to have fellowship as far as one can with all these dear people, who are fishing after truth and seeking for life, and seeking it in different ways.

Russia has still the ancient law that every born Russian is, whether he wills it or no, a member of the Greek Church. And if he dares to leave the Greek Church he loses his right to citizenship; he is punished and banished to the end of the empire. The history of Russia is not finished. It is only a piece of church history that they are passing through, and these very people now in exile or in prison are the foundation of a future glorious work in Russia. Oh, let us have hope in Russia, and strengthen the hands of those who there hold forth the truth!

And these dear Stundists, wherever they go, leave traces behind them. They do not pass through the country in silence. If they go into prison or exile they leave traces behind them. The Gospel is a wonderful power with them. They are very simple but yet very true people. There are few of them who leave their faith even under hard oppression. Some of them have been very unjustly treated—after being condemned to exile for five years and serving it, they looked forward to release with the greatest anticipation, but were coolly told by the police, "No, you cannot go. You must remain another three years." It has driven some to despair. Some, my dear friends, could not stand it, and have left the country and escaped to Roumania. And when I arrived at Roumania, and afterwards at Odessa I found them, and we had various meetings in various languages. They felt like birds which had been in cages and were now set free. I have had a letter from one who is now full of joy that he is allowed to preach the Gospel in Roumania and the border lands. They are forming a little colony of Stundists in Roumania. A friend of mine who travelled with me in Siberia—they wanted to arrest him, and he had only time to escape, and he then went all through Russia to Sweden, and having escaped in that way he is

now settled down in Roumania, where he finds a large field for work, serving the Lord among the Stundists. And he has just been distributing help, which I sent him, in Armenia and Bulgaria. There are thousands and thousands in South Russia too.

Now, what I want to impress on you is that Russia is not shut up. There is no country in the world where the Bible is so freely distributed; there is no country in the world where the prisons are opened so freely. I cannot get into the prisons here, or in Germany; but in Russia they allow me to go to the prison doors, which are opened wide, and I enter in. They ask me what I am going to do: "To speak to the prisoners." "Where will you do it?" And I do just what I like. It is most blessed work, which I delight in, and which God blesses more and more. Only a few weeks ago, in a Baltic province, I offered a book to a man, and he smiled and said, "You have given me one." "When?" "Four years ago." "Where?" "In Siberia." And the dear man never forgot it, and he has the book now. Give the Bible to a Russian and he kisses it, and crosses himself, and presses it to his heart. It is seed that springs up many fold. The first time I went to Siberia I went on board a river steamer for a fortnight. I had a lot of cases full of books; and they put them on a scale and were going to make me pay freight, and I went to the chief and asked him to let me have my books go at less freight. "What are they for?" "They are the New Testament for the prisoners." And he considered, and then he said: "You must allow me not only to convey your books, but pray accept a free ticket on board my steamboat." And he said, "Every book you bring into Siberia is a seed that will spring up and bring much fruit. That is the Book we want in Siberia; that is the Book for civilisation." And just to scatter books all over Russia is a work that is worth living for. I believe you do not sufficiently value the work of the British & Foreign Bible Society—it is the alliance of the Alliance; it is the practical carrying out of the Alliance. We may have right theories, but here is the practical [work of the Alliance, and may God continue to bless the work of the Evangelical Alliance!

WORK IN SYRIA.

The Rev. M. E. BARAKAT, speaking of the progress and conditions of mission work in Syria, said:—

I would like the pleasure of your company to Syria for a few minutes. I do not know where to take you first, but probably if I give you a bird's-eye view of Damascus and that neighbourhood, with the great work of the Gospel there, we shall accomplish the journey soon. Pass through the Eastern gate to the street called Straight. There we see the place where St. Paul walked, and go over the spot where he saw the light from heaven, and heard the voice, "Saul, Saul, why persecutest thou Me?" Or go further on, past the large old stone building, the same place where Ananias the disciple lived—not the identical stones, remember, but the house built on the same site over and over again. Then go to the house of Judas, away to the wall of the city, where we see a very large, high house over the wall of the city, with its windows looking outside, and we are told that

that is the house where Saul was let down in a basket. Or, take a little walk towards Abana and Pharpar, and hear the voice of Naaman the leper, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" and we can surely say that he was right as far as the rivers were concerned. Even a little outside the city, if we have time to watch towards the evening, we shall see the shepherds coming towards that little mount with their flock, one from one direction and another from another, till the sheep grow to some hundreds in number. They come in, and mix all together, and the shepherds, one by one, watch by night. But in the morning there comes an interesting point. The sheep are mixed together, like the people of this world are mixed together. How will they separate them? One shepherd arises, and gives

his sound, and a certain number of sheep will listen, and will follow, while the others pay no attention whatever. And then the second shepherd arises and gives his sound, and certain other sheep will pay attention, and will follow him, while the rest remain unheeding. And so on with the third shepherd, and the fourth, until all the sheep have gone off with their own leader and their own flock. And it has been tried often that a stranger will come, and try to make the sound—the identical sound—of one of the shepherds, but those lazy sheep will pay no attention at all. So they are led out to the green pastures and beside the still waters.

But let us see the people. The people are divided into different races—original, native Christians, and imported Christians, or imported Mohammedans, and others who are living there. The Christians are those who date back to the time of Christ. They were mixed with the Romans, and received their Christianity from the Apostles, and throughout all the ages they have been Christians. They have the same Bible as we have—indeed, one of the oldest versions of the Bible is the Syriac version. There was no time when there were no Christians living there. But they have been persecuted. Many had to go away; thousands suffered martyrdom, and the few who survived are living to-day as the original native Christians of Syria.

The Protestant Churches of Germany, America and other places have sent missionaries, who work in Reformation manner. But let me give you the points of difficulty. Here is a missionary with a Bible in Arabic, trying to work in a city like Damascus. He had worked some four or five years without any result at all. But a little later on, when a school was established, and a prayer meeting opened, and that school is turned into a church—then there is a commotion among the natives, who saw that these foreigners were converting their people to themselves. And they look on every foreigner as a spy sent from their respective countries to spy their country. They raised a persecution, and from their own churches and pulpits would pronounce a curse against every one who sent his child to the Protestant school or received their doctrine. There would be thousands of people who did not know about the foreigners till they went to church and found it out. And

then some of them would attend the foreigners' services, and would say, "Oh, the Bible was read, and they had prayers and singing. It is all right." And they would tell their friends, "We did not see anything wrong there." And they go, and go again. But they have not found anything wrong yet. But some of the persons who were sent purposely to disturb those meetings were caught in the net of the Gospel, and they took Christ as their Saviour and Redeemer, and became active workers. There is a saying that when Noah was building the ark he had only a sharp knife and a hammer. He was doing pretty well, but when Satan found it out, he said, "I'll stop that work." And so when Noah was away he took the knife and notched the edge and spoilt it. But when Noah returned he found that what was the knife had now become the saw, and he could with that do his work better than with the knife. So it was when these people tried to stop the progress of God's word. In all the persecutions many were brought to Christ, and when once they accepted Christ they would stand by Him till the death. There is a story of an old gentleman who was very wealthy. And when he became a follower of Jesus Christ he dedicated part of his money to the Gospel, and opened a little school for the boys and one for the girls, and supported them all himself. That is a sample of what the Gospel will do in a man's heart. But there are persecutions going on, and the misrule of the country is familiar to many of you. From time to time the enemies of Christianity arise and kill by hundreds and by thousands these followers of Christ. In 1860 some 3,000 persons were massacred—and my own father, and mother, and sister among the victims—for no other reason under heaven except that they were followers of Christ. That will help you to understand the difficulties some have to suffer for the sake of their religion. But the Bible will rectify it all. Send the Bible there, and you will be doing the best thing you can do. To send missionaries is very good, but above all send the Bible and let it be distributed freely all over the world, so that every person may have the power to read it for himself and by himself, and the Word of God, coming into contact with the souls of these people, will bring them to Christ and to eternal life.

The Rev. JOHN SHARP, responding to the invitation of the Chairman, spoke a few words. One thought was uppermost in his mind, and that was one of thanksgiving to our gracious God for all that the meeting had just been told. He called on the meeting to thank God for the unity of the Brotherhood in Christ; and around the Mercy-Seat, which was typified by the Evangelical Alliance, let God be thanked for His Book, which had given such hope and life to ourselves. Thank God His Book was not a dead, old, worn-out thing, but a living power in hearts and consciences. Thank God for the Evangelical Alliance and for the British & Foreign Bible Society, which had provided copies of the Bible in so many languages. Thank God for those servants of Christ whom He had raised up, and who go out at great hazard to themselves to carry the extraordinary Word of God to all parts. Thank God for the openings for that Book now, more than ever before. And to give their thankfulness a practical turn let them perform deeds of thankfulness, and avail themselves of the openings for expressing gratitude to God, Who has been so gracious. Let them all bear in mind the wonderful words: "I will be to them a God, and they shall be to Me a people"; and let them all take this wonderful and gracious God to be their God, and Guide, and Stay, and seek to do all that He puts within their power to bring others to Him.

The CHAIRMAN then expressed the thanks of the Council and Friends of the Evangelical Alliance to the Rev. Principal Gould for his kind invitation to use the Regent's Park College that afternoon.

The Rev. Principal GOULD, in reply, regretted he could not be present at the opening of the meeting, and asked the audience and the Council to believe that they were not less welcome to the College now than in the time of his predecessor as Principal.

The meeting closed with the Doxology, and a Benediction, pronounced by the Rev. J. Sharp.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of the Council was held at the Alliance House on Thursday, May 13, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Trevor Fielder.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Miss Gumprecht, London.
Rev. C. F. W. Flad, Tunis.
Baron Paul Nicolay, Finland.
Rev. W. S. Davis, London.
Mrs. Dodson, Wiesbaden.
Pastor Ziemendorff, Wiesbaden.
The Baroness Pincke, Montreux.

Miss Hill, Shirley, Southampton.
Miss Grace Filder, Rome.
Mrs. S. Burtchell, Rome.
Miss Alcock, Rome.
Mrs. Richd. Smith, Rome.
Rev. Dr. and Mrs. Wm. Burt, Rome.
F. M. Dunsby, Esq., Rome.

ANNUAL MEETING.

The Secretary reported that the Annual Conversazione held on May 11 at Regent's Park College had been a very successful meeting; the attendance was larger than in the two previous years, though not quite so large as in some former years, and the proceedings were generally felt to be of more than usual interest. The Annual report had been unanimously adopted, and the Council re-appointed for the ensuing year, with the addition of the names of the Rev. F. Baldey and Dr. Baedeker. The Council cordially adopted a resolution of thanks to Principal Gould for his kindness in receiving the Alliance at the College.

ANNUAL APPOINTMENTS.

With reference to the annual appointments it was moved by General Noble, seconded by Mr. Chubb, and unanimously agreed, that the Treasurer, the Hon. Secretaries, the Secretary, and the auditors be re-appointed.

OBITUARY.

Letters were presented from Lady Malcolm, Lady Phayre, Lord Plunket, and Mrs. H. E. Brooke acknowledging with gratitude the expressions of sympathy sent in the name of the Council.

The Secretary reported the decease of two other members of the Council, Messrs. R. Crewdson and T. Woods, and was instructed to send suitable expressions of sympathy to the bereaved families.

DEPUTATION WORK.

Mr. Arnold then gave a report of his recent visit to some of the Continental Branches, and briefly referred to the drawing-room and other meetings, as well as Sunday services, held at Wiesbaden, at Veytaux, Lausanne, Geneva, Neuchatel, Florence, and Rome. In all these places much interest had been evoked, and warm appreciation of the visit of the Secretary had been expressed. Extracts from a letter from the President of the Roman Branch was also read to the Council.

It was moved by General Noble that the warm thanks of the Council be presented to the Secretary for further service he has thus rendered to the cause of Christian union. This proposal was unanimously adopted; and several members of Council expressed the opinion that arrangements should be made to relieve the General Secretary of some of his pressing duties at home, so that he might devote more time to the important work abroad.

Mr. Arnold mentioned a large number of places on the Continent, and especially

in Italy, where friends of the Alliance had urged him to come for meetings, but he had been compelled to omit these on his recent tour.

DR. BAEDERER'S VISIT TO RUSSIA.

Dr. Baedeker then gave interesting details regarding his recent visit to Russia, and spoke of the present position of the Stundists as showing no signs of improvement.

The Council cordially thanked Dr. Baedeker for his interesting statement.

ARMENIAN SUFFERERS.

Letters were read from the Rev. J. P. Cochran, of Oroomiah, and from Mr. Van Millinger, of Cyprus, giving accounts of the way in which the grants sent by the Alliance for the relief of the Armenian refugees were spent.

It was unanimously agreed, on the motion of Sir Theodore Ford, that a further sum of £100 should be sent to Oroomiah.

The Secretary stated that additional funds for the relief of the Armenian Christians had been received from Finland and from the Protestants of Italy.

Dr. Gritton mentioned that he was visiting Belgium in July, and proposed attending the Synod of the Evangelical Church. The Council unanimously requested Dr. Gritton kindly to represent the Alliance on that occasion.

Mr. Arnold reported that many further letters had been received, and especially from foreign brethren, expressing warm appreciation of the Jubilee Volume.

SECRETARIAL VISIT TO THE CONTINENT.

THE General Secretary of the Evangelical Alliance has recently spent three weeks in visiting some of the Continental branches of the Alliance, and we give the following particulars extracted from his report to the Council at their last meeting:—

On Monday, April 12, Mr. Arnold was at Wiesbaden, where a drawing-room meeting had been kindly arranged at the house of the Princess Elizabeth, of Schaumburg Lippe. Her serene Highness had on a former occasion given a similar meeting, which had evoked much interest at the time, and she most willingly opened her drawing-room again for this meeting. There was a large attendance, and the chair was occupied by the Right Rev. Bishop Cheetham, who happened to be in the town at the time. After a hymn had been sung, prayer was offered by Pastor Ziemendorff. The Bishop in a few hearty words expressed his great pleasure in being present at this meeting. He had expected to be able to welcome Mr. Arnold in Rome, but as the journey of the Secretary had been delayed, he was very glad to meet him here. Mr. Arnold spoke on the principles of the Alliance, touched upon its Jubilee celebration, and the observance of the Week of Prayer. By request, however, he devoted a large portion of the time to a description of the efforts made by the Alliance on behalf of the Armenian Christians and of the Stundists of Russia. At the conclusion of his address, the Rev. J. C. Hambury (the English Chaplain), expressed in the name of the meeting hearty thanks to the Princess for her kindness in giving the meeting; to Bishop Cheetham for presiding; and to Mr. Arnold for the information he had given. The Bishop closed the meeting with prayer and the benediction, after which a collection was taken in aid of the funds of the Alliance. Many of those present at this meeting had attended the former gathering, and some then became members of the Alliance. The sympathy of these in the work of the Alliance was deepened, while the meeting generally was felt to be one of special interest, and the Secretary was urged to visit Wiesbaden again, without so long an interval.

Proceeding to Switzerland, where a number of meetings had been arranged, Mr. Arnold was most kindly and hospitably entertained by M. de Schoulepnikow and his daughter, at Veytaux, for the Easter week, during which the Secretary had, however, two engagements. On Thursday, April 15, a number of Christian ladies and gentlemen assembled at the residence of M. de Schoulepnikow, when the Rev. A. F. Buscarlet, of Lausanne, presided. There was not a large attendance, for it was the

day before Good Friday, but those who were present were deeply interested in the account given of the work of the Alliance, and especially of its efforts on behalf of the persecuted Armenian Christians. The Rev. W. Milne, of Montreux, and other friends took part in the meeting, and warm thanks were expressed to the host and his daughter for their kindness.

On Easter Sunday, April 18, Mr. Arnold conducted the morning service in the Scotch church at Lausanne, by invitation of the Rev. A. F. Buscarlet, the minister, who took part in the service. Speaking from 1 Cor. xii. 26, the importance of maintaining the unity of the Body of Christ amidst the diversity of its many members was illustrated by showing the value of the work of the Alliance during the past half century, on behalf of the suffering members of Christ's body. The congregation was a good one, and Mr. Buscarlet very kindly appropriated half the offertory to the funds of the Alliance.

Proceeding to Geneva, the Secretary was kindly received and entertained by the Count and Countess de St. George, who had convened a meeting in their drawing-room for the afternoon of April 21. There was a large attendance, especially of gentlemen, notwithstanding that many were hindered from being present owing to numerous other meetings, and the pressure of engagements immediately following Easter. After prayer had been offered by Pastor Barnaud, Mr. Arnold gave an address touching upon the salient features of the work of the Alliance, and particular interest was manifested in his statement regarding the Armenian Christians and the Stundists of Russia. At the conclusion of the address, Count St. George, in the name of all present, heartily thanked the Secretary for his visit, and expressed the hope that it would not be long before he came again. Several of the pastors of the various churches were present, and Mr. Rimond closed the meeting with prayer.

On April 22, Mr. Arnold proceeded to Neuchâtel, where he was the guest of M. and Madame F. de Perregaux. In the afternoon a large number of friends assembled in their drawing-room, and the Secretary's address seemed to awaken considerable interest. At the close he was warmly thanked by the chairman for the information he had given. Pastor Petavel and Rev. J. H. H. Best, the English chaplain, were among those who took part in the proceedings. In the evening of the same day a public meeting was held in the Chappelle de Terraud. There were about 150 present, including many pastors. Professor G. Godet presided, and Pastor Guye interpreted Mr. Arnold's address, which was devoted chiefly to an account of the efforts of the Alliance on behalf of persecuted Christians. Afterwards the chairman thanked the Secretary for the interesting information he had given, and the meeting was closed with prayer.

Several other towns in Switzerland were to have been visited by the Secretary, as well as some in South Germany, all of which, however, had to be postponed owing to the necessarily short time at his disposal.

Mr. Arnold then proceeded to Italy, where he had originally intended to visit many of the principal towns for meetings which had been arranged, but his illness in the spring having delayed the journey, it was felt necessary to limit the present tour to Florence and Rome, where special arrangements had been made for his visit. It is hoped that later in the year, or next spring, Mr. Arnold may be able to visit the cities now omitted—viz., Milan, Turin, Genoa, Spezia, Venice, and Naples, in all of which there are friends of the Alliance who are wanting to arrange for meetings.

Arriving in Florence on Saturday, April 24, Mr. Arnold was again the guest of the Rev. Dr. and Mrs. MacDougall, both of them cordially attached members of the Alliance, and by whom the Secretary's visit was warmly welcomed.

On Sunday morning, April 25, Mr. Arnold conducted the service in the Scotch Church, the Rev. Dr. MacDougall taking part. There was a large congregation (including several ministers from England, Scotland, and America), and all were deeply interested in the illustrations given showing the value of the work of the Evangelical Alliance.

On Monday evening, April 26, a public meeting arranged by the Florence Branch of the Alliance, was held in the Baptist chapel, where the Rev. N. H. Shaw, the President of the Branch, took the chair. There was a large attendance, including Professor Geymonat and nine pastors, representing all the Evangelical

Churches. The Chairman spoke briefly, but very cordially, of the work of the Alliance, and Mr. Arnold's address was interpreted into Italian by the Rev. A. Meille. A great deal of interest was awakened by the statement of the Secretary, and at the close of the meeting very hearty thanks were conveyed to Mr. Arnold, with the expression of the hope that his next visit would be a longer one.

Reaching Rome on April 30, Mr. Arnold found himself in the happy position of having two kind friends awaiting his arrival at midnight, both of whom claimed him as their guest.

On Saturday, May 1, a largely-attended drawing-room meeting was held at the residence of Miss Filder and Miss Grace Filder. The Rev. J. Wall, President of the Roman Branch, presided, and gave the Secretary a very warm welcome, in the name of the friends of the Alliance in Rome. It was now some years since he was last in Rome, but they anticipated much refreshment and stimulus in the cause in which they were all interested, by the present visit. Mr. Arnold's address dealt with the general features of the Alliance work, and at its close several of the brethren present expressed their hearty thanks to the speaker. The Rev. Dr. Prochet and the Rev. H. J. Piggott also took part in the meeting.

On Sunday, May 2, the Secretary was busily occupied with engagements which had been made for him. At 11 o'clock he was present at the service in the Waldensian Church, where there was a large congregation, and Mr. Arnold was invited to speak briefly. He was interpreted by the Rev. Dr. Prochet. Immediately afterwards Mr. Arnold proceeded to the Baptist Chapel (Rev. J. Wall's), Piazza in Lucina, where there was also a large attendance, and at the close of the service the Lord's Supper was celebrated. Mr. Arnold being invited to give the address, he spoke of the unity of the Body of Christ, and of the sympathy of its members with those who are called to suffer for the Master's sake. In the afternoon the Secretary spoke at an informal gathering held each Sunday in the drawing-room of the Rev. Dr. Burt, of the Methodist Episcopal Church; and in the evening an address was given by Mr. Arnold at the Wesleyan Church (Rev. H. J. Piggott's), Via della Cappelle, where there was a good congregation.

On Monday, May 3, the Secretary was able to be present at the usual monthly meeting for prayer, arranged by the Roman branch of the Alliance. On this occasion the meeting was held in the Methodist Episcopal (Italian) Church, a fine building seating nearly 1,000 persons. It had been announced that this meeting would be of a special character, and there was an attendance of about 450 persons, including representatives of all the churches. The Pastor (Mr. Dardi) invited Signor Giampiccoli, of the Waldensian Church, to preside, and he interpreted Mr. Arnold's address, which dealt largely with the importance of united prayer, as shown by the blessing which had attended the work of the Alliance in various parts of the world, especially in connexion with the Week of Universal Prayer. Following this meeting another gathering was held, on the invitation of Dr. and Mrs. Young, at Via Venti Settembre. The number of acceptances was so large that the meeting had to be held in the Scotch Church, where Dr. Young presided, and Rev. Dr. Irvine, of the United States, opened the proceedings with prayer. The chairman expressed his warm sympathy with the Alliance, both in regard to its principles and its active work. He then called upon Mr. Arnold, who gave an address full of information regarding the work. At its close, Rev. Jas. Wall, President of the Romish Branch, expressed the thanks of the meeting to the Secretary for his most interesting address. This visit, brief though it was, had already been a blessing to those who had heard him, and they united in thanksgiving to God for what had already been accomplished through the efforts of His servant. They all joined in prayer that his life might be spared for many years yet to carry on the important work to which God had called him. The Rev. H. J. Piggott then led the meeting in prayer, and the company adjourned to the drawing-room of Dr. Young, where a pleasant time was spent in social intercourse. Cordial thanks were expressed to Dr. and Mrs. Young for their kindness.

On Tuesday evening, May 4, a *Conversazione*, which had been arranged entirely by the Italian members of the Roman Committee of the Alliance, was held in the rooms of the Y.M.C.A. A large number of ladies and gentlemen attended, and among them the ministers of all the Evangelical Churches. Refreshments were

provided, and most of the time was spent in social intercourse; but afterwards the Rev. Dr. Prochet was called to the chair, and he then, in a brief and felicitous speech, expressed the pleasure with which he welcomed the visit of the Secretary of the Evangelical Alliance. Mr. Arnold had been known to them all for many years, and his presence amongst them was hailed with joy, believing, as they did, that God sent with His servant a blessing for each of them. Mr. Arnold then returned thanks for the kind words which had been spoken, and being invited to speak on the principles of the Alliance, he gave interesting illustrations of the way in which God had blessed its efforts in many countries in promoting brotherly love and union amongst the followers of Christ. The proceedings throughout were of an enthusiastic character, and great credit was felt to be due to those who had arranged for such an interesting reunion.

During his stay in Rome, Mr. Arnold enjoyed the kind hospitality of Dr. and Mrs. Prochet, and of Dr. and Mrs. Burt.

On Wednesday, May 5, Mr. Arnold proceeded to Pisa to fulfil a long standing promise to visit the Evangelical Schools there under the direction of Miss Carruthers, who has devoted her life and her fortune to this good work. It was gratifying to hear how successful the effort has been. Mr. Arnold was able to see the schools in operation, and first he visited the Female Institute in Pisa itself, where the pupils number 208, and have a fine building in the very centre of the town. Going next to San Michele, the boys' school was visited, where there are 58 pupils, and again to Cisanello, where there are three separate schools for boys, girls, and infants, numbering altogether 136. In addition to these pupils, more than 400 in number, there is also a night school during the winter at which 67 factory and working girls attend. Many of the pupils in the various schools were evidently more than ordinarily intelligent, and the teachers seemed in every case to be well suited for their work. It may be added that at the time of Mr. Arnold's visit great preparations were being made for the forthcoming fêtes in honour of the "Madonna" in the Duomo of Pisa, and it was specially interesting to find that Miss Carruthers had prepared for free distribution a little tract setting forth in Scripture words the true Gospel history. Some thousands of this tract would be circulated, and at the same time much prayer offered to God that His blessing might rest upon these silent messengers.

The following extracts from a letter received from the President of the Roman Branch, and addressed to the Secretary, will fitly close the report of this deputational visit. After referring to the closing meeting, from which he was absent through indisposition, Mr. Wall writes:—

"If I had been there I should have tried to fix the date of your next visit. The friction which is sometimes met with among various workers in Italy is the result, in many cases, of the mind having been fixed too much on the work next to it, without acquainting itself with what is going on beyond. This evil is rather increased than diminished by visits which limit themselves to one denomination, and only contemplate its interests. You have come to all, and in the interest of all, fixing our thought on points of universal interest. It is to this principally that I attribute the real blessing which has resulted from your visit to the various churches in Rome. You recall us to the fact of our oneness, and all that is Christian within us responds to this. . . . I suppose that I know as much of Evangelical matters in Italy as anyone in the field, and my knowledge, I am glad to say, makes me increasingly thankful to God for what is being done, and for the men who are doing it; still there is room for the help which the Alliance is especially adapted to render. Like most armies, the Missionary army is subject to panic, and in the stampede turns its guns upon itself. This is sometimes brought about by the wiles of the enemy, but more often through the loss of touch with our Living Centre. Your visit has made many feel that, in presence of such a foe as the Vatican, our front must be united, and that this will be the case in proportion as we obey the Head, living and moving in Him. There are also some very practical reasons why we should seek to put our house in order as soon as possible. Some of us think there are signs of awakening in several parts of Italy. In that case great demands will be made on our resources, both of men and means.

If the present over-lapping gave place to expansion, three times the land now occupied might be possessed, and the work in general become more vital and fruitful. Missions in Italy draw their support pretty much from the same sources, and the most generous supporters are broad-hearted stewards of the Lord, who make sacrifices for His sake. Sooner or later (and the sooner the better) these will require that the help they furnish be converted into bread, and the bread given to the fainting multitudes—that is, that nothing shall hinder earnest evangelistic work in town and country. One of the outcomes of your visit may be the renting of a large theatre in Rome for united mission work. This ought to be encouraged, and, if wisely carried out, would undoubtedly reach multitudes who do not frequent our present services. I trust your various work here, during your short visit to Rome, may have been as pleasant and helpful to you as it has been to us. We were sorry not to have you as our guest, but quite hope to have this pleasure on your next visit. Thanking you very much for your visit, and the Council for sending you,—I am, dear Mr. Arnold, yours in the one Lord,

“JAMES WALL,

“President of the Roman Branch of the Evangelical Alliance.”

THE LATE REV. HENRY E. BROOKE.

BIOGRAPHICAL SKETCH.

THE Rev. Henry Edward Brooke was born in Dublin, May 20th 1829. He was the third son of the late Right Hon. William Brooke, Master in the Irish Court of Chancery, of Taney Hill, Dundrum, near Dublin. His father was at one time Chairman of the Synod of the Irish Church, and took a prominent part in the defence of the Church against the Disestablishment that finally prevailed. He was a devout Christian, and brought up his children in the truths of the Christian religion as contained in the Bible. His son Henry was sent to school in England; and on leaving he entered at Trinity College, Dublin, where he took a first class in Divinity, and the First Prize for Biblical Greek, March 1852. His conversion had occurred some four years previously to this, and he had already set his heart on the ministry—for he refused an excellent opening offered him by his father in the Court of Chancery; but from the first he had difficulties with regard to entering the ministry of the Established Church. In 1853 he visited America in hopes of finding a sphere of work in the Church there more compatible with his difficulties, but he returned in four months unsuccessful in his quest. Shortly after his return, in the autumn of 1853, he was offered the post of “moral agent,” or lay spiritual worker, by the Duke of Manchester on his estate at Tanderagee, in the county of Armagh, which he accepted, and filled for about six months. During this time he was in correspondence with various friends who were urgently pressing him to enter the ministry of the Established Church, and who were at length successful in allaying his difficulties for the time being, and on Palm Sunday, April 9th 1854, he was ordained by the Primate of Ireland in Armagh Cathedral to a curacy under Arch-deacon Irwin, of Armagh, at the district church of Aughavilly. On the Friday following his ordination he wrote in his diary: “First service in Aughavilly. Preached badly on 1 Cor. xv. 3.” In October 1854, he became curate to the Rev. Joseph Callwell, at Brookeboro’, near Colebrooke, in the county of Fermanagh. In 1856 the Primate offered him the Incumbency of St. Mark’s, Drogheda, which he accepted, remaining a year, when, desiring a more active sphere of work, he accepted a curacy at Broseley, in Shropshire, under the Hon. and Rev. Orlando Forester (afterwards Lord Forester, Canon of York), in the spring of 1857. In February 1859, he married a daughter of the Rev. J. A. Jetter, then Incumbent of the adjacent parish of Ironbridge, and leaving Broseley, entered upon his last curacy under the late Prebendary Cadman, at that time rector of St. George the Martyr, Southwark. About this time his old difficulties returned with renewed force, the most prominent among them being in connexion with infant baptism; and finally, in the summer of 1859, valuing ease of conscience more than worldly prospects, he retired from the ministry of the Established Church, and devoted the rest of his life to undenominational Evangelical ministry. However much some of his relatives and friends may have regretted this step, there is little doubt in the minds of those who

knew him best that he was directed, by the instrumentality of natural impulses, into the sphere for which Providence, acting through nature, had destined and equipped him. His whole constitution and calibre, physical, mental and spiritual, would have made it difficult for him to work successfully for any length of time on any denominational lines. Of delicate constitution, abstract and intellectual cast of mind, and deeply sensitive spiritual nature, he was distinctly cast by Nature in the mould which produces what is known by the term "a specialist," and his speciality was essentially the exposition of Scripture, for which he was peculiarly fitted by his scholarly attainments, his open and well-balanced mind, and his deep spiritual perception or insight. The many practical and temporal duties of a parochial clergyman would have overtaxed his strength, besides demanding a class of qualities and faculties different to his own—apart from the question of religious view, which was the strongest factor in the case. This latter will be best epitomised in his own words in the following extract from his diary, dated July 20th 1871: "Wrote to-day to —, as follows: I am a great advocate for every true Christian whilst being free to use any, yet being a non-conformist at heart as to every church system which could possibly be formed upon earth, and this simply on the ground that you cannot have anything upon earth that the Christian can feel at home in. Our citizenship is in heaven, our service—Divine service—is in heaven, our temple is in heaven, our Priest is in heaven, from whence we shortly expect Him."

Although unable from this time conscientiously to employ as a minister *all* the offices of the Prayer Book, Mr. Brooke remained to the end far more a Churchman at heart and in method than anything else—as is indeed borne out by the fact that three of his subsequent charges have become licensed churches on his leaving them. The strongly Protestant tone of his teaching has always drawn towards him numbers of Churchmen who have been unable to worship at their own parish churches, owing to various causes connected either with the ritual or the doctrine taught from the pulpit.

After leaving Southwark, Mr. Brooke filled two small posts at Bushy Heath and Bude (in Cornwall); and, in August 1861, he became minister of the Iron Room at Wimbledon, a small place of worship conducted on Free Lines. He left in 1871, when the church was licensed and rebuilt as the present Emmanuel Church. In May of the same year Mr. Brooke became the first minister of a new Free Church at Ashbourne, built by the late Mr. Francis Wright, of Osmaston Manor, Derbyshire. This church, too, was licensed shortly after he left in 1872, when he came to South Norwood with his family, and, in January 1873, to Rochampton, where he resided until 1876. Early in 1876, Mr. Brooke went to Dovercourt, in Essex, as permanent minister of the Mission Hall—a spacious building erected by the late Mr. Robert Bagshaw of Dovercourt, which had hitherto been supplied week by week by the Evangelization Society. His ministry here extended over ten years, and was brought to an end solely by ill-health in 1886. Towards the end of his stay there, Mr. Brooke was first troubled with the painful internal neuralgia which never entirely left him afterwards, and for the last few years of his life increased in intensity and periodical frequency.

On leaving Dovercourt in 1886, Mr. Brooke came to Bromley, Kent, as first minister of a new Free Church, which had just been built by Mr. Samuel Cawston of Bromley Park, and which was licensed as a Church after he left in October 1889. The next two years saw the marriage of his only daughter to her cousin, Mr. Graham Wilmot Brooke, and the departure of the Central Soudan Mission for Lokoja in 1890, followed by the deaths of the leaders of the Mission—Rev. J. A. Robinson and G. Wilmot Brooke—in rapid succession. In December 1891, after six months at Ealing, Mr. Brooke came to live at Beckenham, where he resided until his death. His health had been much broken during the time, but when it permitted he conducted a service on Sunday evenings at the Public Hall until the present year. The last five years were marked by intervals of much suffering from internal neuralgia, and alternate intervals of comparative activity, and it was only the day before his death that his family were warned of the critical phase reached in his illness. On Monday morning, April 5, he gently breathed his last, in the presence of his devoted wife. He was laid to rest at Elmers End on April 9, the forty-third anniversary of his ordination at Armagh, in the sixty-eighth year of his age.

In addition to his ministerial work, Mr. Brooke was a member of the Council of the Evangelical Alliance, and a frequent speaker at the Mildmay Conference. He also contributed notes and articles to the pages of *Evangelical Christendom* and *The Christian*. His teaching was Evangelical and Protestant in character, and expository in nature. Strongly averse to politics from the pulpit, his sermons did not reflect the current thoughts, passions and events of the day, but rather drew his hearers out of and away from the present; nor did they take the form of rhetorical orations, literary essays or moral homilies, but invariably that of scriptural exposition. The text was never with him a mere peg or motto to his sermon, but was rather its germ. As an expositor he was scholarly in exegesis, clear in mental vision, sound in judgment, and with good powers of expression. His style was terse and lucid, his delivery quiet and undemonstrative. From an early period he had been interested in prophetic study, and had always adhered to the main lines of interpretation of the Historical School, although in later life he more than once said that he would have no difficulty in believing that there might be at the end of the dispensation a literal fulfilment of events occupying three and a-half years indicated by Scripture, as well as a broad historical fulfilment extending over 1,260 years (the half of the great prophetic period); but as regards the interpretation of those passages relating to the "Antichrist" he adhered to the lines of the "Historical School."

In his domestic and home life Mr. Brooke displayed a consistency of principle and a sweetness of disposition that endeared him to all. Of a quiet and retiring nature, he ever shrank from anything of the nature of strife or controversy for its own sake, or from aggressive methods of any kind. Firm and unyielding in defence he had no inclination to attack, and it was only when any attempt was made to shake his determination or position on any matter that the strength underlying his peaceful nature became felt.

His Irish origin was probably responsible for two features which greatly counteracted the depressing tendencies of chronic weak health—viz., a keen sense of humour, and a genuine love of and aptitude for music. Without having devoted much time to the technical study of this art, he had the gift of ready extempore playing on the organ or pianoforte, and a refined and discriminating taste in his appreciation of the great composers. Taking his life and work as a whole, it is impossible to avoid the conclusion that he was a man specially adapted by God to perform a special work—and in some respects a peculiar work—in the Church of Christ on earth. In a position somewhat anomalous, and at times extremely difficult, Mr. Brooke always managed by his tact and courtesy, and—perhaps more than by anything else—by the genuinely unworldliness of his character to preserve harmonious and cordial relations with the ministers of all denominations with whom he has been thrown in contact, while at the same time a spirit of fairness demands that tribute should be paid in this connexion to the Christian forbearance and generosity shown by them—with rare exceptions—towards one who, while attached to no denominational body like themselves, numbered among his congregations adherents of all. But this harmonious relation was in no small measure contributed to by Mr. Brooke's invariable readiness to "Render unto Cæsar the things that be Cæsar's," and careful abstention from meddling with things political, as well as by his conciliatory disposition and readiness to yield to others upon all non-essential points.

By his death a faithful teacher is removed from the Church of Christ, a valued counsellor from his large circle of friends, and a devoted husband and father from his family.

THE LATE GENERAL SIR GEORGE MALCOLM, G.C.B.

WE mentioned in our last issue the great loss which the Alliance had sustained in the death of Sir George Malcolm. He not only had been a most distinguished soldier, but all Christian activities had in him a warm friend. He was for some years a member of the Council, and to the last took the deepest interest in its work.

In a letter addressed to the Secretary, and acknowledging the expression of the sympathy of the Council, Lady Malcolm gives some particulars regarding her late husband, which we feel sure will be of general interest to our readers, and we therefore take the liberty of extracting the following:—

"Your testimony to my beloved husband's Christian character and influence is

most precious to us all, and we thank the Council for their kind words of comfort and consolation. My husband greatly valued your Alliance, and his association with it. Few things have given him and me more pleasure than your visit to us last year, and the meeting held in our house. When we asked you to promise 'to come again,' how little we thought that he would be called home so soon! And yet for many, many months (I think years) I have been conscious that he was failing, and I have also been conscious of a deep and rapid growth in grace—a kind of ripening for God's kingdom—which has been evident in his life, and has shown out in his countenance. Since we came to Leamington, in June 1895, I have seldom opened his study or dressing-room door without finding him on his knees, with hands clasped in prayer, or studying God's word—that also often upon his knees.

"The papers tell you how grandly he served his country, and I feel that he would not like me to talk much about his inner life. Humility was his chief characteristic; and I who have been his wife for over forty-four years can testify how deep and true that humility was. Who was it who said, 'Humility makes a man think humbly of himself and not to be vexed when others think humbly of him'? My dear husband carried that out; and I have often known him say, when another was preferred before him, 'It is quite right—he is a much better man.' Humility and prayer were his characteristics; and during his illness his wanderings were almost entirely on spiritual things, and he prayed all day long, very often aloud. His veneration and love for the Queen had been an enthusiasm all his life, and one of his last spoken prayers was for her—repeated solemnly four times—and for 'the Nation, this Kingdom,' that all in authority might do the will of God. Another prayer, often repeated, was 'for those who have been good to me in spiritual things;' and one of his last regrets was that he could not attend the annual Army and Navy Prayer Meeting this year. He dwelt much on the words in 1 John iii. 16, 'God so loved the world,' &c., and on 'the Blood of Jesus Christ His Son cleanseth us from all sin'—adding 'that is all my hope.' One day he said to me, 'I am thinking of one little word—*Peace*. That is what we want—*Peace*.' And, indeed, God gave it to him. There never was a more peaceful, holy death—a deep lesson to me, and to the three sons and one daughter, who watched with me; and as he lay in his coffin there was not a shade of distress, or of pain, or illness on the face or figure. A glad, wondering smile was on the lips—and so we laid him to rest, singing (without any sound of instrumental music) over his coffin his dearly loved old Scotch paraphrases. Following the example of those who buried his dear old friend, Sir Robert Phayre, we put on his coffin his sword and his well-worn Bible. We added his hat with a general's plume, and we wrapped the Union Jack around the coffin. We have, indeed, a sure and certain hope of a blessed Resurrection. God grant that we who bear his name, and who feel so desolate without him, may also be faithful unto death!"

JUBILEE CONFERENCE VOLUME.

THE publication of this volume, reporting the proceedings of the Tenth International Conference of the Evangelical Alliance has elicited expressions of warm appreciation from all quarters. More than one hundred letters from friends in various parts of the world, and a large number of Press Notices, have been received. We give a few brief extracts from some of the letters, and the appreciative review by *The New York Observer*, which, we think, will be of interest to our readers:—

Sir J. William Dawson, LL.D., F.R.S., of Canada, writes appreciatively: "Your beautiful volume arrived a few days ago. I have barely been able to look into the book, but anticipate the pleasure of reading at leisure the admirable addresses we listened to last year."

Mr. W. E. Dodge, of New York, says: "The Jubilee volume is admirably gotten up, and will be a valuable memorial of the meetings held last summer."

The Lord Bishop of Exeter, in acknowledging receipt of the volume, writes: "Your most grateful and graceful present of the Jubilee volume reached me this morning. Warmest thanks for it. My wife and children are so pleased with it."

You have only been too kind in all your references to me and mine in the 'visit to Exeter.' It was a privilege to us for which we shall always thank God."

Pastor Thomas Spurgeon says: "You have enriched me indeed. The volume is well worth waiting for. I wish you could also send me a present of time in which to read it through!"

Rev. Prebendary Webb-Peploe says: "I beg to thank you and the Council for the copy of the Jubilee volume. I have only been able at present to turn over the leaves a little and see the general description of the Jubilee and the different headings of the volume. It seems to me to be very well got up; and though somewhat behind your intention, perhaps, in regard to time, yet well worth the waiting for and a good memorial of the meetings. I trust it may lead to closer alliance and a new development of your work."

The Rev. Principal Oswald Dykes, of London, writes: "It is a worthy memorial of delightful gatherings, and will, I trust, increase the interest in the Alliance."

The Rev. J. Hudson Taylor, of the China Inland Mission, says: "Will you kindly convey to your Council my thanks for the beautiful volume, which will be a permanent record of the very interesting meetings of last year? I was glad to find, on visiting the Continent, that they had been of real service to not a few of the Continental delegates."

Pastor Theodore Monod, in a communication dated from Le Creusot, says: "I will not wait my return to Paris to thank you, and by you, the Council, for the handsome Jubilee volume. It must have cost you much labour to prepare, and I trust that its success may be proportionate."

The Rev. Dr. C. A. Stoddard, of New York, writes to the Secretary: "This morning the Jubilee volume was on my table. I have gone through it with great pleasure, and think you deserve the thanks of the Alliance, and of all Christendom, for the careful and creditable manner in which you have prepared and published the book. I shall keep it as a precious memorial of a choice fellowship, and revert to it often for the sake of stimulus and encouragement in Christian life and work. Your re-production of the portraits was a very happy idea, and has been admirably carried out."

The Rev. Dr. E. E. Jenkins, of London, writes as follows: "Many thanks for the Jubilee volume. The 'get up' is everything one could desire, and we are all much indebted to you for bringing the addresses together in so beautiful a form, and for much that adds to the value of the book, especially the historic introduction in which the founding of the Alliance is graphically sketched. The record is in every way worthy of the Jubilee."

From the Rev. B. La Trobe the following acknowledgment has been received: "Please accept and convey to the committee of the Evangelical Alliance my hearty thanks for the esteemed gift of the Jubilee volume. The portraits are a very pleasant feature of the book, greatly enhancing its value as an effective record of the time of Christian fellowship, which marked the summer of 1896. Over the pages of the handsome book I have already renewed the memories of those profitable days of holy impulse."

Colonel von Knobelsdorff, of Berlin, says: "How pleased and thankful I was to receive the Jubilee volume. Such a beautiful and practical book can only be published by an *English* Christian. It is a pleasure also to look at the portraits of those I met."

Pastor Th. Jellinghaus, of Potsdam, writes: "With heartiest thanks I acknowledge the receipt of the excellent Jubilee volume. It will be always a dear token of all your Christian love and kindness. The portraits recall many happy remembrances."

General Sir John Field, K.C.B., writes: "Accept my best thanks for the Jubilee volume. It is in every respect a beautiful record of the greatest manifestation of brotherly love and of the unity of the true Church of Christ since the Reformation. I rejoice in the remembrance of the small service which the Spirit of God enabled me to render during the thirteen years when we worked together in this blessed cause of Christ. The book itself is very well got up, and the arrangement of the contents excellent. The portraits also are good."

The Ven. Archdeacon Sinclair, D.D., acknowledges, with many thanks, "the excellent and most useful volume which he will be very happy to read."

General Hatt Noble, R.E., writes: "Many thanks for the Jubilee volume of the Evangelical Alliance, which is extremely well got up, and reflects the greatest credit on your taste and thoughtfulness."

Colonel Morton, of Mildmay, writes: "What a handsome and invaluable book, and what capital portraits all through! It is really quite a historical book, and does you the greatest credit."

The following notice appeared in *The New York Observer* of April 22: "The Jubilee of the Evangelical Alliance, which took place in London last summer, has been recorded in a sumptuous volume just published by John F. Shaw & Co., London. The proceedings of the Conference consisted largely of oral addresses upon a variety of subjects germane to the work of the Alliance, and fewer elaborate papers and discussions than usual occupied the jubilee year. This feature of the meetings has made it more difficult to reproduce them in a book. But, as many of the addresses were taken by shorthand writers, and as some of the speakers were able to revise their speeches in print, the volume gives a very fair report of *one of the most remarkable assemblies of the century*. The Jubilee Celebration at Exeter Hall is well reported, and the epitome of the history of the Alliance by Secretary Arnold is given in full. This is, on many accounts, the most valuable paper in the book, for it gives a terse and comprehensive *résumé* of the fifty years' life and work of this great Christian institution. The addresses upon the true unity of the Church, which is the Body of Christ, occupied the morning and evening meetings, and these are grouped together. The afternoons were devoted to the exhibition and discussion of Alliance work in its various phases throughout the world, and the speakers were from many lands and in many languages. Their addresses are all given here in the English tongue, and form Part II. of the book. The third division of the book contains the account of the Praise Meeting, the Communion Service, the Great Missionary Meetings, and Farewell Meeting. An appendix holds the sermons of the Lord Bishop of Exeter and of Dr. MacEwan, the Bible readings of Messrs. F. B. Meyer and Hubert Brooke, and a variety of articles bearing upon the Jubilee, which have here an appropriate place. One of the most interesting features of the volume is the insertion of vignette portraits of most of the speakers, in connexion with their addresses. *To those who were in attendance, these portraits will be a choice souvenir, while to the ordinary reader they will give interest and pleasure.* The work has been long delayed in its publication, but Secretary Arnold deserves thanks and credit for a volume which is worthy of the occasion and of the Evangelical Alliance."

* * A few copies of the volume still remain, and may be had by any members or friends of the Alliance who apply at once.

CONTRIBUTIONS RECEIVED FROM APRIL 15 TO MAY 17, 1897.

	£	s.	d.		£	s.	d.		£	s.	d.
Mrs. T. A. Carey	0	10	0	W. E. Sloan, Esq. .. .	1	1	0	Sums under 10s. .. .	5	5	9
Mrs. Milner	1	0	0	Rev. Dr. Dalsell .. .	0	10	6	WEEK OF PRAYER FUND.			
G. Thompson, Esq. (yst) ..	1	1	0	Dr. F. Robinson .. .	0	10	0	Balance of Collections at United			
" E. S. H.	1	1	0	Mrs. Bantock	1	1	0	Prayer Meetings—			
Rev. N. L. and Mrs. Bluett	0	10	0	Rev. A. E. Ball	0	10	0	Hull, per Rev. J. F. Simmons			
Colonel and Mrs. Robinson ..	0	10	6	Rev. Dr. Robt. Bruce ..	1	1	0	(add.)	0	6	0
Miss Eyre and Ann Maynard ..	0	13	0	" P. F." (Northampton) ..	0	19	0	Worthing, per Rev. C. E.			
Rev. A. G. Burnett (2 yrs) ..	2	2	0	The Hon. Mrs. L. Hope and				Haynes	1	1	0
T. Worthington, Esq. .. .	1	1	0	R. W. Hope, Esq. .. .	0	13	0	SPECIAL FUND FOR PERSECUTED			
Mrs. D. W. Aston	0	10	0	Major-General Pierce ..	1	1	0	CHRISTIANS.			
The Hon. Miss Kinnaird ..	1	1	0	Miss Griffith	1	1	0	Alex. Fischer, Esq. .. .	0	4	6
W. Bickford-Smith, Esq., M.P.	1	1	0	Rev. W. Smith Davis ..	0	10	0	Mrs. Davidson (Edinburgh) ..	1	0	0
Rev. D. Macdonald	0	10	6	Dr. Comandi	0	10	6	Mrs. Whittle	0	10	0
Rev. E. Brewer (2 yrs) .. .	1	1	0	Rev. Dr. and Mrs. Wm. Burt ..	0	10	6	ARMENIAN CHRISTIAN RELIEF FUND.			
Mrs. Mitchell (don)	0	10	6	Forbes Subans, per Miss Black	0	5	0	Friends in Finland, per F. W.			
Lord Kinnaird	1	1	0	Oxon Subans, per Rev. P. W.				Lönbeck, Esq., for Arme-			
Major-General Bruce	1	0	0	Jordan	3	17	0	nian Children and Women			
Rev. W. Ferguson (Cyprus) ..	0	10	6	Liverpool Subans, per Rev. S.				(£16, £17, £25, £27) ..	95	0	0
Major-General and Mrs. Rut-				Hawkes	2	17	6	Mrs. Muner, for Armenia, per			
chinson	2	0	0	Bath Branch, per Rev. G. E.				Swedish Missionary ..	1	0	0
The Misses Bailey	0	10	0	Thomas	17	0	0	" A Friend," Ireland, per Swe-			
Colonel Basevi	1	1	0	Collection at Drawing-Room				dish Missionary	20	0	0
Miss E. S. Elliott	0	10	6	Meeting, Wiesbaden, per				Mrs. Davidson (Edinburgh) ..	1	0	0
Mrs. W. H. Lowe	1	0	0	The Princess Elizabeth of				Rev. O. Jalla	1	0	0
General Meade	1	1	0	Schaumburg-Lippe .. .	3	5	0	FOR WOUNDED GREEKS.			
Miss Cave-Browne	1	1	0	Part Collection Scotch Church,				Mrs. Rotton	2	10	0
Capt. W. A. Sandison .. .	0	10	0	Lausanne, per Rev. A. F.							
Capt. J. Cundy	2	2	0	Bucariot	2	10	0				

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